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LITERATURE.

Socialism. By Robert Flint. (Isbister.)

"WHEN Proudhon, on examination before a magistrate after the days of June in 1848, was asked, 'What is Socialism?' he replied, 'Every aspiration towards the amelioration of society.' 'In that case,' said the magistrate, 'we are all Socialists.' 'That is precisely what I think,' said Proudhon" (Flint, p. 23).

But however agreed we may be about the desirability of ameliorating society, we differ widely about the proper means to be adopted for that purpose; and so, Proudhon notwithstanding, the name Socialism has remained limited to certain theories of social organisation, more or less adverse to the existence of private property. Prof. Flint understands by it "any theory of social organisation which sacrifices the legitimate liberties of individuals to the will or interests of the community" (p. 17). But such a description—it does not pretend to be a definition—might be applied to the governmental theories of a Pericles or a Napoleon, which never have been called socialistic; it is meant to include the system of Auguste Comte, whose followers do not call themselves Socialists; it would be repudiated by all who do call themselves Socialists, and, to a person ignorant of the subject, it would convey no notion whatsoever of their teaching. In fact, it tells us little more than that the author, when he calls a thing Socialism, means to let us know that he dislikes it. Among the many definitions quoted by Prof. Flint, there is at least one to which none of these objections applies "In the first place," says Laveleye, "every socialistic doctrine aims at introducing greater equality into social conditions; and secondly, it tries to realise these reforms by the action of the law or the State" (quoted on p. 27). In a word, compulsory equalisation of work and wealth: that is the formula from which every attribute of Socialism, economically or morally good or bad, can be deduced as rigorously as the properties of an ellipse from its equation. And, in fact, this is the system, known also as Collectivism, which Prof. Flint has set himself to overthrow.

In the history of Socialism one name overshadows every other. The system owes its present world-wide diffusion to Karl Marx; and Prof. Flint has devoted the most valuable sections of his work to a detailed exposition and refutation of Marx's principles. Here I am in entire agreement with the author, and have nothing but praise for the wide reading, close reasoning, and epigrammatic skill that he displays. But Marx has stood a good deal of logical refutation, and will probably stand a good

deal more, without losing in the estimation of his followers; nor does it seem that his last assailant has added anything to the purely economic case against Collectivism. It was not to gain a cheap and sterile victory in this field that the Edinburgh Professor of Divinity temporarily laid aside his great work on the Philosophy of History. Rather must we suppose that the interests of religion, real or fancied, urged him into the fray. At any rate, in the latter half of the volume, religious and so-called moral considerations reign supreme. It seems to me that in this direction the author's work is not worthy of his great reputation, and that it is more likely to hinder than to help the cause of sound economic order and progress. For weak arguments, so far from adding to the force of strong arguments, greatly detract from it: unscrupulous opponents fasten on them by preference; and wavering bystanders conclude that a cause must be bad indeed when recourse is had to such means in its defence.

Prof. Flint studies the relation of Socialism to morality before entering on its relation to religion; but for present purposes it will be convenient to reverse the order. Religion he of course identifies with Christianity. Between this and Socialism there need not, he admits, be any necessary antagonism:

"Christianity is not dependent on any form of social polity or organisation. . . . So far as Socialism confines itself to proposals of an exclusively economic and political character, Christianity has no direct concern with it. . . . Whether land is to be owned by . . . everyone or only by the State; whether industry is to be entirely under the direction of Government . . . or left to private enterprise; . . . whether wealth is to be equally or unequally distributed, are not in themselves questions of moment to the Christian life" (pp. 451-453).

Nothing could be clearer or better. Nevertheless, the author subsequently proceeds to draw out a series of antitheses between the two systems:

"First, Socialism is antagonistic to Christianity in so far as it rests on, or allies itself with, Atheism or Materialism. It does so to a very large extent. . . . Secondly, . . . inasmuch as it assumes that man's chief end is merely a happy social life on earth. . . . Thirdly, . . . inasmuch as it attaches more importance to the condition of men than to their character. . . . Fourthly, . . . in so far as it does injustice to the rights of individuality. . . . I might proceed," adds Prof. Flint, "to mention other respects in which genuine Socialism and genuine Christianity are more or less opposed" (pp. 460-467).

And indeed anyone who chose might fill a volume with such irrelevant trifling. But we have only to substitute for the mythological personification "Socialism" the more accurate, if prosaic and uninteresting, term "some Socialists," and the whole elaborate array of antitheses dissolves into mist. Unless Prof. Flint is prepared to set his religion at loggerheads with every beneficent movement of modern times, he should beware of such compromising sophistry; for what good cause is there that some persons, not Christians, have not advocated, and in advocating have not endeavoured to use as weapons for destroying Christianity? When slavery still existed, its partisans were not slow to point out—what was true—that

Abolitionism often went hand in hand with free-thought and free-love. Is it well that such a parallel should be suggested to the Socialists of our day?

It is perfectly easy to understand why Socialism should at first in the majority of cases, or even in all cases, be allied with an anti-Christian philosophy. The same openness of mind, or if you like so to call it, the same recklessness and eccentricity, that leads some persons to break with established beliefs leads them also to break with established institutions, to fancy that because they are old they must be bad. Thus, even if all Socialists were atheists and materialists, there would be nothing surprising in such a combination of heresies, nor more than a slight presumption that the companionship was not merely accidental and temporary. But this, if it was ever true, is now no longer true. As Prof. Flint himself tells us, "There are among thorough-going Socialists some Anglican High Churchmen and a still greater number of zealous members of the Roman Catholic Church." And although he adds that "such Socialists are comparatively few, compose no homogeneous body, and possess little influence: it is enough to note that they exist" (p. 370), one may venture to differ very strongly from the last observation. One may even doubt whether Prof. Flint himself can regard the appearance of such books as *Stephen Remax* and *The New Party* with unruffled composure: whether his object is not rather to stem a current that is sweeping the churches themselves onwards over the precipice of Collectivism.

I agree with Prof. Flint in thinking that Socialism is necessarily antagonistic to individual liberty. But this is not a quarrel in which religion as such seems to be specially interested. To call even "an entire subjection of individual wills to social authority" "wholly at variance with a Christian conception of the nature, dignity, and duty of man" (p. 459), is to ignore the fact that, to say nothing of slavery, the profession and practice of Christianity have always been considered perfectly compatible with military service. Yet the discipline of Socialism could not be sterner than the discipline of an army; its soldiers would at least have a voice in the selection of their chiefs and in the direction of their combined efforts; nor would they run the risk of having to join in the destruction of life and property on behalf of an unjust cause.

Apart from religion, Prof. Flint reproaches Socialism with "basing its moral doctrine on altruistic hedonism" (p. 372). This, of course, will not condemn it in the eyes of Utilitarians. But there is no necessary connexion between the two systems. Plato and Fichte were anti-hedonists and Socialists; Mr. Spencer is a hedonist and an anti-Socialist. Nor is it true to say that Socialism as such "ascribes to the conduct and habits of individuals no moral character in themselves . . . sees in the personal virtues no intrinsic value, but only such value as they may have when they happen to be advantageous to the community" (p. 371). Individual Socialists may or may not hold such opinions: in this

respect, at least, the members of a collectivist community would be left free to choose. If it can be shown that purity, temperance, courage, gentleness, and patience have any intrinsic merit apart from their effect on our fellow creatures, then they will preserve that quality through all possible transformations of society. It might even be contended that, in the absence of a field for beneficence, they would become the only virtues recognised.

Prof. Flint nowhere defines the limits within which social authority may legitimately be exercised over individuals; nor perhaps does he believe that those limits can be defined. But he decidedly rejects individualism in the Spencerian sense, though not apparently as the result of a very careful examination into its meaning. Discussing the formula, "The liberty of each, limited alone by the like liberty of all," he asks "Like to what?" and can find only two answers: "That each individual may do to any other what he pleases, provided all other individuals may do to him what they please"—which means absolute anarchy—or that "the liberty of each and all should be limited by a like law"—which leaves room for a great variety of constitutions (p. 68). But neither of these is Mr. Spencer's solution, as Prof. Flint ought to know. A study of that philosopher's *Ethics* might also have prevented him from quoting without a reference as "the advice of Mr. Herbert Spencer"—"Do nothing: leave 'good-for-nothings' to perish" (p. 298). In the *Principles of Ethics* I find such a course pronounced "impracticable with our present sentiments" (Vol. ii. p. 393). Again, to quote as an "individualistic error," the thesis that "social environment has no influence, or but slight influence on individual character," is, in the absence of more specific reference, quite unwarrantable. The most illustrious of living individualists teaches the exact contrary.

These are points on which Prof. Flint can hardly be expected to change his opinion. But I may be permitted to note as subjects for correction in a future edition, two minor errors. On page 33, "Phileas of Chalcedon" is mentioned as having framed a Utopia "about six centuries before Christ." The name of Phileas is unknown to Greek philosophy; nor could anyone have possibly constructed a socialistic ideal at the time mentioned. The writer meant is probably a certain Phaleas, who seems to have been a contemporary of Socrates. On page 262 we are told that

"were the people of France grouped into households of four individuals each, and the whole annual income of France equally apportioned among them, each of these households, it has been calculated, would only receive three francs a day."

The population of France being thirty-eight millions, her whole annual income would amount, if this statement were true, to about ten and a half milliards. But the lowest estimate gives it as twenty milliards; so that each group would receive nearly six francs a day, at the very least.

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"In this work, allegory, which flourished all through the middle ages like some deadly carnivorous plant, entrapping all bright careless forms of life, and converting them to nutriment for its own vegetable substance, appropriated to itself the most volatile of the jests and anecdotes of mediæval society."

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Of the scurrilous imitators of Fielding and Smollett:

"The personal intention, when it is allowed to predominate, is the death of art in fiction."

To compare the method of some of these minor writers to the photographic art would be to compliment it unduly, for the camera is used by them in the service, not of art, but of police. The imaginative structure is the most careless and insignificant part of their work: it is no palace of Romance, no guildhall of Comedy, that they seek to erect, but a hasty, low earthwork, behind which they may lie on their bellies and shoot at their enemies."

It is almost impossible to give any adequate idea of such work as Prof. Raleigh's by means of "elegant extracts"; but I may be allowed to conclude this little selection with what seems to me to be a remarkably fine bit of criticism upon a noticeable feature of Jane Austen's novels:

"By the most delicate of irony she allows the opinions and feelings of her characters to colour her own matter-of-fact narration. 'There certainly are not so many men of large fortune in the world as there are pretty women to deserve them,' she remarks, on the first page of *Mansfield Park*. Stupid readers, who ought to be in her books instead of outside them and trying to read them, agree with her; good serious critics, on the trail of fine sentiments, exclaim in sorrow that she says a hundred things like this. But she is thinking of the matrimonial prospects of the three Misses Ward, and putting herself at the point of view of the family, with a certain subtle literary politeness that is charm itself. Her own views on the subject of marriage she does not trouble to explain."

I need hardly say that Prof. Raleigh does not begin the history of the English novel with Fielding. He recognises that the later forms of prose narrative have been evolved by slow degrees out of the earlier ones, and that to begin from any point in this evolution, except at the beginning of it, would be, to say the very least, arbitrary. He has admirable chapters on the translated romances of the early sixteenth century, on the writers of Elizabethan fiction, on the decay of romance in the seventeenth century. Nor is he blind to the fact that, in considering the development of the novel, account must be taken from time to time of writers who were not novelists. Chaucer wrote in verse; none the less he is the first of English story-tellers, and Prof. Raleigh is right to analyse some of the leading features of his unexampled method. In the same way he calls attention to various forms of literature which border upon fiction but are not quite it. Mr. Aitken's discovery that Defoe's *Apparition of One Mrs. Veal* was not, as has been usually supposed, a work of pure imagination, came too late for Prof. Raleigh to utilise it. But there are the autobiographical pamphlets of Robert Greene, the "characters" of Sir Thomas Overbury, and countless others, the diaries of Evelyn and Pepys, the essays of Addison and Steele, the religious allegories of Bunyan; and to all these he points as having had their share in determining the lines upon which fiction was to be built, as strands woven into the fine web of the English novel. One point I think he might perhaps have laboured a little more, the way in which the novel has become the direct inheritor of the Elizabethan drama: taking its place and carrying on its work, mainly in virtue of altered social conditions, of the growth of printing, of the

improvement of communication, of the gradual process by which the circle of those who care for literature has come to include the whole country, and not merely a single city grouped around its theatres. But, if one must criticise, perhaps Prof. Raleigh is not quite so successful in the architectonic structure of his book as in the elaboration of its several parts. He defines his aim, in the Preface, as "critical and historical, to furnish studies of the work of the chief English novelists before Scott, connected by certain general lines of reasoning and speculation on the nature and development of the novel." Well, Prof. Raleigh's "studies" could hardly be improved upon; if his "general lines of reasoning and speculation" appear to at least one reader to be less firmly conceived and maintained, that is largely due to the inherent difficulties of the subject. The novel is an immensely complex, a chaotic thing: the very type of an indefinite, as the sonnet is of a rigid, literary form. Still the fact remains that what should have been the main thread of Prof. Raleigh's discourse, the account of the lines on which the various forms of narrative grew out of and replaced each other, as the successive forces and influences came into play, does appear to me, especially in the earlier chapters, a little hazy. He gives us a series of brilliant descriptions and criticisms, and sometimes these obscure the framework of theory which should connect them. A certain argumentative incoherence has something to say to this. Take the following paragraph:

"The most notable of the Elizabethan writers of fiction were not imitators of Lyly. With the success of *Euphues* the day of the novel was fully come; and Brian Melbancke, John Dickenson, Barnabie Rich, and many others, told their tales, and followed their progenitor to the cell of oblivion whither he retired. Of Greene and Lodge some few more words are necessary, while Nash and Sir Philip Sidney claim places by the side of Lyly as innovators in the art of prose fiction, and foreshadowers of later schools of romances."

I do not think that an ignorant reader—and an Extension student is generally pretty ignorant—would easily grasp the logical connexion of these sentences. Surely he would be justified in assuming that the whole passage was an expansion of the opening statement; and surely he could never be expected to know, from the way in which it is put, which of the writers named Prof. Raleigh meant him to take as "imitators of Lyly," and which as "notable writers of fiction." I certainly do not know myself. This, however, I do know: that, in spite of any shortcomings, I have rarely read a fresher or more stimulating book of its kind than this of Prof. Raleigh's.

EDMUND K. CHAMBERS.

"RULERS OF INDIA."—*John Russell Colvin*. Sir Auckland Colvin. (Oxford: Clarendon Press.)

VICEROYS of India, Sir Auckland Colvin would have us think, are ephemeral beings, who quickly pass away and are gone. "Scarcely has one had time to look round his camping ground before his successor's

tents are approaching." 'Tis but a tent, as Fitzgerald makes Omar Khayyam say; but the dark *ferash* must remain to strike and prepare it for another guest; and there remains, too, the little band of "unremembered workers"—lieutenant-governors and councillors, secretaries and magistrates—who will stay till their service is accomplished, and they can "plod to their homes in obscurity." In common justice, therefore, Sir W. Hunter's series of "Rulers of India" includes provincial chiefs as well as Governors-General; and there were special reasons why John Colvin should not be overlooked. History has not dealt fairly with him. Even in a previous volume of the present series his acts have been misconstrued and his character wrongly drawn. And, while fulfilling a pious duty, his son is also able to correct certain errors that have prevailed concerning the measures, as well as the men, of two momentous periods in the annals of British India. The story of John Colvin's career may be only the preface to a larger work; but it indicates the lines on which the true history of the first Afghan War and of the Indian Mutiny should be written. We have had shiploads of sentiment about both events, special pleadings in abundance, and all the drum and trumpet parts. A dispassionate and convincing review of those dark days has yet to appear. The concluding volume of the "Rulers of India" encourages the hope that Sir Auckland Colvin will undertake at least a portion of the task.

No less an authority than the late Sir Henry Maine has declared that the Afghan War of 1838 was exclusively the work of the Board of Control: that is, of an official department in London which, feeble enough in other respects, took the initiative in all diplomatic and military measures to be carried out by the executive in India. Much might be said, too, in favour of the contention that the authorities at home formed a wise and statesmanlike resolve, when they determined to protect Herat from external aggression, and to re-establish the kingdom founded by Ahmed Shah. This policy, pursued with ordinary prudence, would have placed India beyond all fear of attack from the north-west, would have averted an enormous waste of blood and treasure, and would have solved long ago the most difficult problems which perplex the rulers of India at the present day. It failed disastrously, owing to slight errors of detail in the conception, but more especially because some of our military chiefs in Afghanistan were hopelessly incompetent. Kaye's *History of the War in Afghanistan* was written on the assumption that both diplomatic and military blunders were mainly due to the defects of the original design; and he laid the blame for these defects on the shoulders of Macnaghten, Torrens, and Colvin. Elphinstone considered that Kaye was guilty of great unfairness to Macnaghten, an opinion that seemed incontrovertible to the present writer when he had an opportunity some years ago of examining, in the original, a large number of Macnaghten's private letters. Sir Auckland now makes it clear that Kaye was

no less unfair to John Colvin, who acted as the Governor-General's private secretary before and during the Afghan War. He is righteously indignant that so many unfounded and unwarrantable misstatements, false insinuations, suppressions of truth, and deliberate perversions, should have been palmed on the public as standard history. "Since the days of Herodotus," he asks, "was history ever so written?" Kaye did not even mention the despatch sent out to India in June, 1836, by the Secret Committee of the Court of Directors, though without this document, as our author says, Lord Auckland's whole policy is unintelligible. With it the theory that the Governor-General was controlled by his secretaries must fall to the ground. When, in 1851, Sir John Kaye first published his history, he may not have had full access to official papers; but at the dates of his second and third editions "there was no despatch so secret but he could lay his hands on it." Sir Auckland, therefore, holds that the repetition of his "fly-moving-the-wheel theory" was absolutely without excuse.

It is a question of literary ethics, about which, perhaps, there may be two opinions. That Sir John Kaye was mistaken is indisputable; but, when he is censured for not correcting his mistakes, something may be said on the other side. Take a parallel case. The theory which Sir Auckland Colvin now demolishes was accepted by the author of another volume in this very series—namely, by Capt. Trotter in his *Life of Lord Auckland*—where we are told that the Governor-General, having no settled policy of his own, "fell under the influence of William Macnaghten and John Colvin, both in their way able men, and both bitten by the prevalent Russophobia." Will the delegates of the Clarendon Press invite Capt. Trotter to revise his volume, or will they withdraw it from circulation? Either course seems unlikely.

When the storm of the Mutiny broke, Colvin was Lieutenant-Governor of the North-West Provinces. Sir John Kaye and Colonel Mangleson have both accused him of want of energy; and he has been taken to task for the issue of a proclamation inviting mutinous sepoys to surrender on terms which Lord Canning compelled him to withdraw. Other writers have followed the same lead. Sir Auckland's answer to these charges should satisfy any candid critic, that they are even less plausible than the attempt to saddle him with the responsibility of the Afghan War. His province was the centre of disturbance. At Agra he had a single English regiment and a battery of native gunners with which to make head against 42,000 rebel sepoys. There were no troops, no police, no loyal friends. The situation is summed up by the author of the Memoir in a few terse sentences:

"The whole country was armed and in uproar. Then came news of massacres of men, women, and children. At Agra he had a large European and Eurasian population, and a great fort, with an armoury which it was necessary to guard. He could not, therefore, spare a British soldier. Every weapon which he laid hold of snapped in his hand. Native States and their contingents alike proved broken

reeds. His powerlessness at the last overwhelmed his spirit. A week before he died, he attributed his mortal illness to his utter impotence. Enforced inaction at such a time was literally death to him."

As for the proclamation, it was cancelled by the Governor-General, because, owing to an incorrect rendering in English, it seemed to promise amnesty to sepoys who had actually been guilty of outrage. This was not in the vernacular version, the one actually issued; and when it is added that the vernacular proclamation was also issued in Oudh by Henry Lawrence adverse criticism is silenced.

It remains to be said that this volume differs from some of its predecessors in more ways than one. Not only has the author been enabled to make use of new and valuable material, but he has also constructed therefrom new and noteworthy explanations of the position of affairs at two turning-points in Indian history. Over and above this, we have a life portrait of a man who deserved well of his country, and whose character, cleared of the misapprehensions and detraction that obscured it, may be studied with interest and profit. In that study, moreover, the reader is guided by the experience of one who has himself left his mark in India, and who has displayed those same qualities of strong purpose, sound judgment, and calm resolution in face of peril with which he would invest his father. In Anglo-India, it would be superfluous to mention that Sir Auckland Colvin could make even a Blue Book readable.

STEPHEN WHEELER.

In the Guiana Forest: Studies of Nature in Relation to the Struggle for Life. By James Rodway, with Introduction by Grant Allen. (Fisher Unwin.)

SOUTH AMERICA has been fortunate in its explorers. They have had not only keen eyes but facile pens, so that he who enters the ranks numbering such members as Humboldt, Waterton, Bates, and Hudson, has to submit to no mean comparison.

Mr. Rodway, it may be said at the outset, maintains the high standard of a goodly line of predecessors. Some of the contents of this volume are already familiar to us in serial form; but the re-perusal which they invite is warranted, and they fall into fit place among the new material. As the title implies, it is with the Flora of the country, and the competition raging among it, that the book deals. Not that the author ignores the animal life lurking in the forest recesses; but only that his references to it are mainly incidental.

In devoting so small a proportion as one-seventh of the volume to man himself, Mr. Rodway shows a wise restraint. Some account of the native races has been furnished in his recently completed *History of British Guiana*; and other writers, notably Mr. Everard im Thurn, have given us exhaustive descriptions of Indian life. Nevertheless, to those unacquainted with the anthropology of this corner of South America, the chapter on the "Man of the Forest" will be acceptable, in the outline

of the Indian's career from birth, through manhood, to the end, which it supplies. It describes in a few light, effective touches the complete adaptation (which is ever the keynote of evolution) of these indigenous people to their surroundings. They are "made one with nature," both materially and mentally. Even the brown palm thatch of their huts, with the supporting stems, harmonise with the forest, and "their canoes with the dark waters of the creek." In the instincts and impulses which rule their lives they are on the plane of the lower animals, over whom there is no lordship, but with whom there is fellowship. They are, in Mr. Rodway's words, "but one of the species of living things, as much a part of the whole as the jaguar, the howling monkey, and the tapir." There is, as Mr. Everard im Thurn tells us, to the Indian no difference between himself and these—in fact, "all objects, animate and inanimate, seem exactly of the same nature, except that they differ in the accident of bodily form." That incurious, impassive temperament on which other observers have remarked, and which seems a universal note of the savage mind, has further confirmation from Mr. Rodway, who, moreover, insists on the general absence of reasons for doing such and such things among races ruled, as children are ruled, by impulse. In the Indian social life the old nomadic instinct asserts itself. There are no permanent settlements; when the cleared soil in which the cassava has been planted is exhausted, the families move on and make another clearing, and thus there are left through the length and breadth of the land only "a few trails, hardly more distinct than the runs of large animals." The use of the beena plant as a charm for success in hunting; the reluctance to disclose the name, intimately connected as it is with the personality in all barbaric thought; the customs on initiation at manhood—are each briefly dealt with in the chapter under review. And a contribution is made to a somewhat recent discussion on the *couade* in the ACADEMY, upon which a sentence or two is worth quoting.

"On the birth of the child, the father calmly prepares to do what he considers his duty. He must not hunt, shoot, or fell trees for some time, because there is an invisible connexion between himself and the babe, whose spirit accompanies him in all his wanderings, and might be shot, chopped, or otherwise injured unwittingly. He therefore retires to his hammock, sometimes holding the little one, and receives the congratulations of his friends, as well as the advice of the elder members of the community. If he has occasion to travel, he must not go very far, as the child spirit might get tired, and in passing a creek must first lay across it a little bridge, or bend a leaf into the shape of a canoe for his companion. His wife looks after the cassava bread and pepper-pot, and assists the others in reminding her husband of his duties. No matter that they have to go without meat for a few days, the child's spirit must be preserved from harm."

Turning to the main subject of the book, Mr. Rodway writes of these vast, silent, leafy, scanty-blossomed forests, these great rivers, swampy creeks and glittering sand-reefs, with an enthusiasm uncooled by memories of mosquitoes, jiggers, and militant

ants, whose attacks remind us of the struggle between himself and the huge *Lycosa* spider of the Pampas, which Mr. Hudson narrates in his delightful *Naturalist in La Plata*. A more acute and sympathetic observer than Mr. Rodway there could not well be, one endowed, too, with that saving grace of the sense of interrelation in the organic world which delivers a man from the perils of the specialist. The interdependence of plant and animal life is markedly impressed upon the explorer in these tropical forests, where no trees are wind-fertilised, that function being effected by hosts of insects—the nocturnal species attracted by the scent, and the diurnal species by the colour, of the flowers—while even birds are pollen carriers, the fine dust collecting on the bristles at the roots of their beaks.

Very vividly does the author set before us the ceaseless struggle between each plant of the forest. It is a fight even more acutely manifest between individuals than between species—the giants being often overcome, not by the stronger, but throttled by the cords of python-like climbers, or sucked of their juices by parasitic species of the Loranthaceae or mistletoe family, or supplanted by their own offspring growing up under their shadows. Perhaps in this last-named fate the chief aim is reached, because the essence of the struggle is against extinction of the type. Commending the brilliant chapters in which this battle for the mastery (more acute even in swamp than in forest) is described, it is interesting to note what Mr. Rodway has to produce in illustration of the theory of mimicry, which Mr. Bates was the first to formulate amid the solitudes of the Amazons. Speaking of the "protective colouration of everything in the forest," we have the jaguar living

"on the sand-reef, where bushes grow in large clumps, between irregular patches of sand. Unlike the dense forest, where reigns eternal twilight, these shrubs admit a few rays through the canopy above, which lie as bright spots on the litter of dead leaves. How like is this to the markings of the jaguar, and how easy can this beautiful creature lie hid in such a thicket! Again, the tapir and a species of deer have white markings when young, which they lose as they grow older: these are also protective at the time when such protection is most necessary. Other contrivances are found in every forest animal, the sloth being especially remarkable for its long hairy coat and its manner of hanging under a branch, like one of those nests of termites so common in the forest on the cluster of aerial roots of an epiphyte."

A number of side questions add to the value of this interesting book. Among these are the pathology of trees, upon which the investigations of Profs. Hartig and Marshall Ward have enlarged our knowledge; the sensitiveness of vegetation, not only to sunlight, but "even to the vibrations of loud noises"; the origin of variation "to be found in sexual generation"—making this volume an altogether delightful and permanent contribution to our information concerning a zone, the exploration of which both Mr. Rodway and Mr. Grant Allen testify is responsible for the theory of organic evolution. The illustrations to the book are excellent.

EDWARD CLODD.

St. Andrews and Elsewhere. By the Author of "Twenty-Five Years of St. Andrews." (Longmans.)

DR. BOYD has been in too great a hurry to provide his public with a sequel. This volume, of course, contains many clever and characteristic things; but its author would have done well, before publishing it, to have waited till he had some special experiences worth recording. There is more small beer in his new book than in any of its numerous predecessors. It could hardly fail to be otherwise, when Dr. Boyd is, in a manner, compelled to make such an entry as this:

"The lamp-posts of the city have just been painted Venetian red, the upper part white. The effect is bright and cheerful. They were dust-coloured before. Now you remark them, which before you did not. They are a sensible pleasure to some quiet souls."

A. K. H. B. is further compelled to eke out his reminiscences with slight ethical essays of the second-class magazine order—trifles which recall Martin Tupper quite as often as they recall Wendell Holmes, and which are grouped under such appropriate headings as "That peaceful time" and "One's real life in the latter years." The wonder is that the volume is even so readable, and that it does not contain more moralisation of this sort:

"And the hopefulness of the young and their fresh interest in life, and all that concerns it, are of unspeakable help to the old and the aging. If some fibres in the little end of the family's continuity are losing elasticity and tenacity, others are so fresh and strong that they redress the balance and make the odds equal."

It is, in a sense, true that this volume is the most remarkable of the many more or less literary achievements of the Country Parson. The bricks he gives in these pages are marvellously presentable, considering that they have been made with the minimum of straw.

Such success as may be in store for *St. Andrews and Elsewhere* will be due in no slight degree to the fact that in it Dr. Boyd appears for the first time as a professional raconteur. No doubt he has told in previous books many "good stories" of the kind specially relished. But these have been generally associated directly with, and in most cases have bubbled naturally out of, personal recollections. Now, however, he introduces an anecdote whenever an opportunity offers itself, as thus: "A presumptuous bagman, entering a coach drawn by a horse along a little line of rails up to a Perthshire village, said, in depreciatory tone, 'A very innocent railway.' 'No that Ennoccit,' said the driver with much indignation; 'No that Ennoccit: we kill a man!'" The daily newspapers have already given publicity to the best of Dr. Boyd's anecdotes. Some are fresh; others are distinctly "chestnuts"; but all are told in a way which demonstrates that their narrator is a master in his art.

There is one chapter, and one chapter only, in this book which is of distinct historical value: that is, "The New Liturgies of the Scottish Kirk," in which is given, better perhaps than in any other book on the subject, the story of the

struggle—not yet complete and not without an element of bitterness in it—for the aestheticising of worship in the Presbyterian Churches of Scotland. Dr. Boyd did not take a very active interest in this movement, at all events to the extent of defending Dr. Robert Lee, of Old Greyfriars. But his heart was in it more than in any other of the movements with which the Church of Scotland has been identified in our time; and with its developments, since Dr. Lee triumphed in spite—or in virtue—of his death, he has been associated, at least, as closely as any other man. This chapter also contains one of the most effective, because least pretentious, of his thumb-nail sketches: "I see Dr. Lee arise to make his reply; lay aside a great wrap which used to be called a Highland cloak; and stand out keen, polished, self-possessed, fluent; the ideal of a debater." This is undoubtedly the Dr. Lee whom middle-aged Scotchmen cannot yet have forgotten. This same chapter contains also what may be called the strongest of Dr. Boyd's stories:

"Not merely on the minister's spiritual frame, but upon the humblest details of his physical nature, the congregation are helplessly dependent for their prayers. 'The Spirit is not in this place,' said an emotional Evangelist, preaching for good Dr. Craik, of Glasgow, one of the best and most cultivated of Scotch ministers in his day. But Dr. Craik told me, with much indignation, 'I said to him, after church, that the Spirit would not be in any place if a man ate two pounds of beefsteak at breakfast that morning.'"

Next in value to the chapter upon Scotch Liturgies are those giving characterisations and recollections of Archbishop Tait, Dean Stanley, and Hugh Pearson, the last of whom obviously deserves to be much better known than he is. Most of Dr. Boyd's *St. Andrews* friends, such as Tulloch and Shairp, were dead before he began to write this book; and so it does not contain so many good word-photographs as the volumes of which it is the continuation. But Bishop Wordsworth—that embodiment, perhaps in more senses than one, of *sancta simplicitas*—is given at full length.

To conclude, the solid merits of this book, from the standpoint of history or of biography, do not constitute its charm so much as the atmosphere of self-consciousness which surrounds it. Here and there that self-consciousness may be felt to be irritating. But it is not to be confounded with vanity or even with egotism, although it is associated with both ethical and literary affectations. For it is but the self-consciousness of a man who thinks that he has reason to be satisfied with himself, and who has nothing much worse to say of others than "God bless my soul!"

WILLIAM WALLACE.

NEW NOVELS.

Sheep or Goats. By Valentine Delle. In 3 vols. (Fisher Unwin.)

A Girl's Folly. By Annie Thomas (Mrs. Pender Cudlip). In 3 vols. (White.)

In the Lion's Path. By Eleanor J. Price. (Macmillans.)

Some Men are such Gentlemen. By Arabella Kenealy. (Digby, Long & Co.)

Stories from the Diary of a Doctor. By L. T. Meade and Clifford Halifax, M.D. (Newnes.)

Une Culotte. By Tivoli. (Digby, Long & Co.)

Australia Revenged. By "Boomerang." (Remington.)

Alleyne. By E. T. Papillon. (Fisher Unwin.)

The Great God Pan and The Inmost Light. By Arthur Machen. (John Lane.)

NOWADAYS, when the novel is the recognised medium of almost every form of literary expression, it would savour of pedantry to take exception to Valentine Delle's first venture on the score that it does not observe the earlier rules of the game. The story by no means lacks interest, but it straggles; and the author is not unconscious of the fact, in that she—we will hazard the feminine pronoun—boldly entitles some of her chapters "chapters to be skipped." Politics, science, theology, art, literature, and music are all discussed, and discussed well. Though the author's bias towards orthodoxy is obvious, she is never dogmatic. The story turns upon the friendship of two exceedingly attractive young men—William Hatherley, a musician, mathematician, and classic, in whom a deeply engrained religious sentiment bears the fruit of practical works; and Bertram St. Quentin, no less gifted than his friend, and more showily endowed, but a born insurgent, to whom religion is merely one of the many aspects of the poetic or idealistic side of human nature. It is significant that in the fire of temptation the dross of Bertram's being is left, while Hatherley comes out of the furnace freed from baser alloys. The book is full of character-sketches. Patty Worpum—the beautiful girl, endowed with an active but ill-regulated mind, drawn first to materialism, then to ritualism, affected by every puff of opinion, but who, through all her excursions into things beyond her, desires nothing so much as to mate herself where nature and interest can be satisfied—is startlingly lifelike. We are all familiar with the type. Her half-educated father is less successfully conceived. Perhaps Nannie, the faithful Lincolnshire retainer, is as cleverly painted as any portrait in the author's gallery.

Mrs. Pender Cudlip's strength lies in her adroitness. She is not original in plot, her characterisation is more than faulty, but she is distinctly entertaining. Belle Warrenner, an impressionable girl, is led into the indiscretion of surreptitiously conveying meat and drink to a loafer about her father's house. She believes him to be a tramp, but he is exceedingly handsome. The air of romance in which he envelops himself stimulates the girl's interest, yet when he attempts to make love he is energetically repulsed. The man, Dick Ogilvy, is really an actor in low water, who has made his initial success in playing the part of a vagrant. Presently he re-appears as the traveller for a firm of wine merchants, and later we discover that he is the elder

brother—born in wedlock—of Belle's lover, Arthur Stanmer, who turns out to be illegitimate. But no attempt is made to explain to us why Dick's mother, a capable and ambitious woman, allows a usurper to occupy her own lawful place and that of her dearly loved son. Again, when Dick becomes prosperous a sudden change in his moral tone is effected. This would be true enough to nature were we given to understand that the change was superficial, merely the reflex of happy circumstances working upon a weak but not altogether unamiable character. As a serious study, *A Girl's Folly* has little value; but the vast majority of novel readers, who are not in the least concerned with the scientific sequence between cause and effect will find it ingenious and plausible.

Another tale about the French Revolution! Miss Mary Rowse's *A Friend of the People* is still receiving, and deservedly so, the suffrages of novel readers, and now Miss Eleanor Price enters the field with *In the Lion's Path*. This last book justifies itself, but scarcely does more. The tale has the element of prettiness about it, and it is told skilfully. Two young English children—a girl and a boy—are left orphans under the care of a wicked uncle. In order to get their property he sends them to France, consigning them to a Revolutionist. Betty, the girl, excites the interest of Count Merci le Roi. It is well for him that this was so. When the dark days of the Terror come, and the aristocrats are in danger, the boy gets the Count safely out of the way. The girl is not so successful in her efforts to aid the Count's children and grandchildren; but in the end the old man is restored to his grandchildren, though the mother and father have been sacrificed. Sorrow and joy are fairly well mixed in this tale, which has its strong moments and its pathetic situations. The character of the Major is cleverly portrayed, and those portions of the narrative which connect his son with Betty have no little force and beauty.

We take up a book by Miss Arabella Kenealy confidently expecting to be amused, and in her latest work we are not disappointed. The story is so brightly written that our interest is never allowed to flag. The heroine, Lois Clinton, is sweet and womanly. Though an unconventional child of nature, she has some very sound views on life and its problems. She is the last of an old family, and lives alone with her grandmother in an ancient manor-house, a gloomy place standing in the midst of untended acres. With such surroundings Lois develops weird fancies. She enacts Enid, and wanders about the grounds, where the vicar finds her, and imagines he has encountered a spectre. That her grandmother may have proper nutriment she starves herself. Five years later she is still as quaint as ever, and even more sweet. Meanwhile the inevitable occurs. A young doctor, who is called in to tend on the old lady, succeeds in winning the love of Lois. But he has a rival, a vain creature, who, imposing on the girl's romantic nature, persuades her to secrete him, while she

imagines she is befriending a belated Cavalier. The tongue of scandal is set going; the accepted lover loses his patience and storms the house, recognising in the pretended hero a faithless friend of his own. All this is, of course, somewhat far-fetched; but the tale is really an allegory. It is told with spirit and vivacity, and shows no little skill in its descriptive passages.

Stories from the Diary of a Doctor may be recommended to the robust reader not overtroubled with nerves. There are twelve of them, and they are of fairly equal merit. Persons moderately acquainted with the great advances our surgeons have made will not find these tales demand too much of their credulity, though, of course, many of the experiments interpolated into them exist only in the minds of the two authors. Of cleverness there is plenty, of excitement there is more, while the interest is always sustained. The plots, too, are ingenious. Perhaps "Trapped" is as good as any of the series, though for unalloyed gruesomeness "The Honour of Studley Grange" must bear the palm. A woman, who is dying, fears that her husband will marry again. The thought is repugnant to her, and she conceives the idea of frightening him to death. Concealing herself in a cupboard in his room, she enlarges the pupils of her eyes by means of electricity, producing a ghostly effect.

When the author of a story announces at the outset that he is dealing with the impossible he disarms criticism. "Impossible" stories are among the most interesting; and it must be allowed to *Une Culotte* that it is neither dull nor unattractively written, while the elements of humour and excitement are not wanting. Helen and Carrie represent the "new" woman and the "old." Helen is masculine in mind and appearance; Carrie is ultra-feminine on the old lines—a flirt and full of mischief. Maurice Longdale, appearing on the scene, saves Helen's life. She loves him. One night, however, in pursuance of her theory, that wherever men go women should go also, Helen takes Carrie to the Empire. There she sees Maurice, who is giving money to a painted woman. As a matter of fact, he is dispensing charity. However, the engagement is broken off. Then, masquerading as men, the friends go to Oxford, and amusing complications ensue. Despite a certain thinness and crudity, *Une Culotte* cannot be called a failure; Carrie is too enticingly drawn for that, while its tone is always unexceptional, notwithstanding the embarrassing situations with which its pages bristle.

The charity extended to *Une Culotte* cannot be made to include *Australia Revenged*, which is also an impossible story. It is too weak to be dignified with the reproach of unwholesomeness. A number of self-loving men, who have been jilted by the women pledged to them, determine to avenge their wrongs by breaking as many hearts as possible, while he who succeeds in ruining the lives of the most women is to receive a badge of honour. One gentleman, gifted with mesmeric power, accomplishes the destruction of forty-nine victims. He has

a stick on which he makes a notch every time he scores a success. Ultimately he himself gets a notch, and a nasty one—the lover of one of the girls he has conquered branding him with the device of a broken heart. The whole thing is feeble and unpleasant, and the reader will soon weary of it.

Mr. E. T. Papillon is a brave man. In his "Story of a Dream and a Failure" he deals with as gloomy a theme as a novelist could well choose. Alleyne Grayan believes herself to be the last of her race. Edward Grand has a like belief regarding himself. Unknown to either, the two had a common ancestry. Far away in Cromwellian times the Grayans had belonged to a strange sect called "The Sun Worshipers." This sect, still existing, is admirably sketched by Mr. Papillon, probably from the life. It has nurtured a legend that when the Grayan family, which had drifted outside the fold, should in its two branches come together again the representative of the one shall do that of the other a great service, to be followed by a deed of violence, and the extinction of the race. Grand has himself conceived and studied it in view of writing a book, a strange theory of heredity. He believed that the good and bad in families tend to segregation—the virtue preserved in one branch, the vice perpetuated in the other. His own life had been peculiarly vicious, while Alleyne's had been good and beautiful. The legend comes to his knowledge, and he believes in its significance, but defies it, and marries Alleyne, who knows nothing of his past. A terrible Nemesis overtakes them both, though the immediate sacrifice is demanded of the innocent woman. Mr. Papillon's book is a strange mixture of latter-day science with old-world superstition. I am not prepared to condemn its tone—much there is that is fanciful, much that is only too appallingly true, while to dispute its power would be folly—still it leaves an extremely painful impression on the mind.

Of the two stories named *The Great God Pan* and *The Inmost Light*, let me say at once that as literary performances, and as demonstrative of high imaginative faculty, they are deserving of all commendation, though the inherent difficulties of every writer who attempts to probe the supernatural are in no sense surmounted. The argument of the first is as follows: Dr. Raymond believes that it is possible for a man to create a being who shall be as a god, knowing the mysteries of life and creation. He performs a fearsome operation upon the brain of a young girl, a ward of his, whom he has rescued from the gutter as an infant and has the effrontery to persuade himself to be his, body and soul. This unholy tampering with human life kills the girl, who, in dying, gives birth to a child. This child grows to be a strangely beautiful woman, but as uncanny as she is beautiful. She wreaks ruin on everyone with whom she has dealings. The author wisely abstains from attempting to describe the abominations she committed. He darkly hints at the sights she revealed to her

victims, but the effect upon them of what they saw is set forth plainly enough. We may accept it all as an allegory, or we may not; but, although horror is piled on horrors in this extraordinary romance, to the present writer the effect was mild in comparison with the harrowing sensation which accompanied the reading of *Alleyne*. There the unrelenting workings of Fate and Destiny are all too terribly real. But in Mr. Machen's story we never once forget that he is building on theory, and not on fact. *The Inmost Light* is hardly a variant, it is in its essence a replica of *The Great God Pan*. The limitations of these stories are, as I have hinted, the limitations which must always accompany the carrying out of such a task. Mr. Machen is silent when we most wish him to speak; but had he spoken, no ingenuity, no power given to the highest genius, could have saved him from the commonplace. Hence his work, with all its ability, was doomed to failure from the beginning. For man is bound by the walls of his finite nature, which, on this side of the grave at all events, he will never be permitted to scale.

JAS. STANLEY LITTLE.

TWO BOOKS ON GERMAN HISTORY.

A History of Germany in the Middle Ages. By R. F. Henderson. (Bell.) Mr. Henderson, being an American, apologises for launching "his adventurous craft on the tide of English popular favour." We do not think any apology needful on this score, although we may smile when we read in his preface how ignorant he supposes us to be of German history. "Open your eyes, oh ye students of men and of institutions, and see how Europe has come to be what it is, and how near it came to being something quite different!" We can assure Mr. Henderson that there are "students of men and of institutions" in this country who do know something about German history, who even believe in studying it at first hand, and not in manuals based on the eminent German authorities quoted in Mr. Henderson's list of authorities. Nay, there are actually scholars who differ from the opinions held by those authorities, and form theories and opinions of their own. In particular, we believe that much of the primitive social history of the Germans, as based upon their folklore, their language, and even their earliest laws, will require one day to be rewritten. On these points we get no help from Mr. Henderson, who tells us nothing but the accepted and the superficial. In fact, this is where we quarrel with Mr. Henderson. He exhibits no power of independent thought: for him German history is what is to be found in German "authorities," and he has issued a "compilation," not a history in the best English sense. Having said so much, we have only praise for the manner in which he has compiled. As a manual for the senior classes in schools, or a text-book for examination purposes, his work will be very useful—a pleasant change for a term or two's work after the current English school histories. But it is not a book which will in the first place be of service to English "students of men and of institutions." It is a good elementary historical text-book: not a book for the scholar, or even for the advanced university student.

German Society at the Close of the Middle Ages. By E. Belfort Bax. (Sonnenschein.) Mr. Bax takes the social side of the German Reforma-

tion as a text for preaching somewhat crude views on social life in general. Mr. Bax has neither the insight and sound sense which make a statesman nor the single-eyed enthusiasm which marks a social teacher of weight. He is too often cynical for apparently cynicism's own sake. A somewhat narrow range of sympathy, a comparatively superficial historical knowledge, and a lack of judgment both literary and human, lead him too frequently to point an idle moral to the incomplete tale. Thus neither as historian nor as social reformer does he interest or help us to the extent that he proposes, or that his material warrants. The German Reformation is, indeed, full of suggestive lessons; and when Mr. Bax emphasises the social side, and largely disregards the theological, he is distinctly helping to that sounder and broader view of the sixteenth century movement, which will ultimately replace the narrower Protestant myth. We have found three main faults with Mr. Bax, and the critic may fairly be called upon to illustrate them. Writing of the 1493 peasant movement in Elsass, Mr. Bax tells us:

"A *Judenhetze* also appears among the articles. The leader of this movement was one Jacob Wimpfeling. The programme and plan of action was to seize the town of Schlettstadt, to plunder the monastery there, and then by forced marches to spread themselves [sic] over all Elsass, surprising one town after another."

Now it is strange to find any person pretending to write the history of the early sixteenth century speaking of "one Jacob Wimpfeling"; but it takes one's breath away to be told that Wimpfeling, the friend of Reuchlin and Trithemius, was the leader of a peasant revolt, which embraced a *Judenhetze* and the plundering of a monastery. Such a statement can only be the result of very superficial knowledge. A lack of human sympathy and judgment is evinced in such a sentence as the following:—

"The strange and almost totemistic superstition that the mediæval mind attached to symbolism is here evidenced by the paramount importance acquired by the question of the banner."

Now, the human tendency to symbolism is not strange, and is not peculiar to mediæval man. Mr. Bax might have learned the importance attached to symbols even to-day by a slight study of the banners of workmen's clubs and the badges of friendly societies. Or again, let him stand in an unselected crowd, say on a Bank holiday, and tear up or otherwise insult the Union Jack, and he will find that symbolism is a real and, we believe, healthy "superstition" even to-day. Lastly, as a typical example of the want of literary or critical judgment we feel in Mr. Bax, let us take his account of Joss Fritz. He knows all about "the stillness of the hour," "the sounds of nature hushing herself to rest for the night" which heralded the meetings on the *Hardmatte*; he knows the clothes the peasants came to at the meetings; he knows how Joss got the banner and hid it under his doublet; he knows, in short, many things which could only be known to Joss and his immediate associates. Yet "those of the conspirators who were taken prisoners behaved heroically; not the most severe tortures could induce them to reveal anything of importance." Where did Mr. Bax get his vivid account of all these peasant revolts before the great peasant war? Not from such documents—and they are pretty numerous—as have yet been published. Where does the material of Mr. Bax's Chapter I. come from? It is a very condensed but occasionally almost verbal reproduction of Zimmermann's *Allgemeine Geschichte des grossen Bauernkrieges* (Erster Theil, 1841). We do not complain of Mr. Bax's

introducing German historians to English readers, although he might at least have put a reference to Zimmermann's pages. But we do object to Mr. Bax not having sufficient judgment to perceive that Zimmermann is not a trustworthy authority. "The sounds of nature hushing herself to rest for the night," and Joss "hiding the banner under his doublet," are part and parcel of Zimmermann's theory that: "Alles im wahren Geschichtsbuch in Gestalt und Verhältniss sich bewegen und regen muss, als wär, es gegenwärtig, als handelte es vor Augen." They belong to a past stage of historical work and of literary judgment. Now it is Zimmermann who tells us that Wimpfeling was the soul of the Peasant Bund, that he wished to be a German Gracchus and to break the prison of his people, that he planned the seizure of Schlettstadt and the attack on its monastery! Only one thing is more absurd than penning such nonsense, the reproduction of it fifty years afterwards—and this notwithstanding that Zimmermann himself, in the *Errata* to his volume, states that the account is not historically correct: "Ich bitte sich irgend einen andern darunter zu denken." To be quite in keeping with this slipshod German authority, Mr. Bax must add an *Erratum* to his work—"Under Jacob Wimpfeling please think of somebody else." Such a notice would at least have warned us what to expect in the remainder of his volume, as it suffices to warn the critical historian from any faith in Zimmermann's rhapsodies.

NOTES AND NEWS.

MESSRS. WELLS, GARDNER, DARTON & Co. have in preparation *The Life and Times of James Ussher, Archbishop of Armagh*, by the Rev. Dr. J. A. Carr, of Dublin. This work is largely the result of original research, and will be found to throw fresh light on many interesting topics connected with the personal history of Ussher, and his association with Laud and other contemporary Churchmen.

MESSRS. WILLIAM BLACKWOOD & SONS announce a new "standard" edition of George Eliot's works, in twenty-one volumes. Two volumes will be published every month, until the end of the year, beginning in March with *Adam Bede*. The two last novels, *Middlemarch* and *Daniel Deronda*, will each take three volumes.

MR. T. FISHER UNWIN announces the following Alpine books: *My Climbs in the Alps and Caucasus*, by Mr. A. F. Mummery, with illustrations by Mr. Joseph Pennell, Signor Sella, and other artists; *Two Seasons in Switzerland*, by Capt. H. Marsh, R.N.; and, in the series of "Climbers' Guides," the first volume of *The Dolomites*, by Mrs. Norman Néruda.

MESSRS. HUTCHINSON will publish immediately an English translation of the Tibetan *Life of Jesus*, which M. Notovich, the Russian traveller, claims to have discovered in a Lamaist monastery on the Himalayas.

THE new volume of the "Book-Lovers' Library," to be issued next week, will be *Books Fatal to their Authors*, by Mr. P. H. Ditchfield.

MR. WILL FOSTER is issuing a limited edition of a new volume of verse, divided into Poems from Nature, Poems of the Fancy, Odes, Miscellaneous Poems, and The Legend of Lohengrin. The last opens the volume, and is divided into five sections, each introduced by a lyric. In both dramatic construction and ethical treatment this poem differs greatly from Wagner's "Lohengrin." Elsa fails in so noble a way that her failure does not alienate our sympathies; and even the crime of Ortrud seems more human and less Satanic, because it springs from passion rather than from pride.

MARCH 4 is the date fixed for the publication of *A King's Diary*, by Mr. Percy White.

CURTIS YORKE has written a new novel, entitled *The Medicott*, which will be published in the course of a few weeks by Messrs. Jarrold & Sons.

A NEW novel by Annie Thomas (Mrs. Pender Cudlip), entitled *False Pretences*, will be published by Messrs. Digby, Long & Co., in one volume.

MR. ELLIOT STOCK announces two new novels for immediate publication:—*Silvia Craven*; or, *The Sins of the Fathers*, by M. Gordon Holmes; and *Runic Rocks: a North Sea Idyll*, by Jansen, translated by M. E. Suckling.

MESSRS. JARROLD & SONS announce for early publication in their "Greenback" novel series *Phoebe Deacon*, by Mr. W. Lionel Green.

MR. DAVID NUTT will publish immediately, in the "Tudor Translations," Mr. Whibley's edition of Underdowne's *Heliodorus*; and two volumes of North's *Plutarch*, to be edited by Mr. George Wyndham, M.P., may be ready by Easter; the Rev. R. Langston Douglas has in hand for the same series John Fenton's *Tragic Discourses*. In the "Bibliothèque de Carabas," Mr. Joseph Jacobs's reprint of English versions of the Baalam and Josaphat legend, accompanied by an elaborate introduction on the spread of the Baalam literature in mediæval Europe and the relations between Buddhism and Christianity, is approaching completion; and Mr. Andrew Lang will edit in the same series a supplement to the Rev. Robert Kirk's *Secret Commonwealth*, in the shape of a collection of *Scoto-Irish Charms* made by Kirk. In "Waifs and Strays of Celtic Tradition" (vol. v.), *Clan Traditions and Popular Tales of the Western Highlands and Islands*, collected by the late Rev. John Gregorson Campbell, of Tiree, with portrait and memoir of the author, is nearly ready, as is also Mr. Jeremiah Curtin's *Tales of the Fairies and of the Ghost-World*, collected orally in South-West Munster. The second volume of Mr. Gomme's *Traditional Games of England, Scotland, and Ireland* is rapidly progressing. Mr. Edgar Barclay's *Study of Stonehenge*, with a view to determine its date and purpose, may be expected before Easter: it will contain new and minute plans and measurements, and will be elaborately illustrated. Dr. P. H. Emerson's *Birds, Beasts, and Fishes of the Norfolk Broadland*, with upwards of seventy illustrations from photographs taken directly from nature, is nearly ready. A second edition of Mr. Joseph Jacob's *Essays and Reviews*, incorporating his studies of Tennyson, R. L. Stevenson, and Sir John Seeley, is in the press. In the "Grimm Library" the second volume of Mr. Sidney Hartland's *The Legend of Perseus: a Study of Tradition in Story, Custom, and Belief*, will be issued shortly; it will be devoted wholly to the "Life Token." In the same series Prof. Kuno Meyer has finished editing and translating *The Voyage of Bran mac Febal to the Land of Women*, and Mr. Alfred Nutt is engaged upon his study of the Celtic conception of the Otherworld to accompany this early monument of Irish legend. Mr. David Nutt will also issue for the Folk-Lore Society, as the extra volume for 1894, the second volume of the *Denham Tracts*, edited by Dr. James Hardy, and the first volume of *County Folk-Lore*, from printed sources, as the extra volume for 1895: this will comprise the county of Gloucester, edited by Mr. Sidney Hartland; of Suffolk, edited by the late Lady Camilla Gordon; and of Leicestershire and Rutland, edited by Mr. Charles Billson. Also Mr. F. W. Bourdillon's edition of a version of

the Saintonges Chronicle, hitherto unknown, which offers valuable material for the historical study of French dialect; a new translation in prose, with accompanying German text, of Goethe's *Faust*, based on the Goethe-Forschung of the last twenty years.

THE large first edition of part 1 of *Battles of the Nineteenth Century*, which Messrs. Cassell & Co. announce for issue on February 25, has already been subscribed by the trade; and a second edition is being printed, which will be ready by the date mentioned.

THE following have been specially elected by the committee to be members of the Athenæum Club:—Prof. I. B. Balfour, of Edinburgh; Mr. Alfred Gilbert, R.A.; Sir W. H. White, Director of Naval Construction.

THE evening discourse at the Royal Institution next Friday will be given by Canon Ainger, on "The Children's Books of a Hundred Years Ago."

IN noticing Mr. G. W. Appleton's novel, *The Co-Respondent*, our reviewer said: "It is, in fact, a roaring farce throughout, and might well prove successful if adapted for the stage." The author now informs us that he has prepared a dramatic version of the story, which will be produced very shortly at the Trafalgar-square Theatre.

FRATELLI TRÈVES, of Milan, have just included in their "Biblioteca Amena" a translation of *Mademoiselle Ise*, the novel which started the "Pseudonym Library." Oddly enough, a translation of one of Wilkie Collins's shorter stories is bound up with it, under the title of "La Mano dello Spettro." Three translations of *Mademoiselle Ise* are now known to exist. The other two are: M. Villars' French version which appeared in the *Journal des Débats*, and a German version by Frau Olga Tagens.

MR. BERNARD QUARITCH has just issued part vi. of his Dictionary of English Book-Collectors. By far the most interesting name recorded is that of J. R. McCulloch, the economist. A personal notice of him of some length is contributed by Dr. James Bonar, the editor of the catalogue of Adam Smith's library; while Mr. Quaritch, who knew him well, supplies a photographic portrait, facsimiles of two of his letters, and his book-plate. Next we have the library of John Dent, who died in 1826, and whose rare books seem to have been sold very cheap. His vellum copy of the 1462 Latin Bible realised only £173, about a tenth of its recent estimation; his four Shakspeare folios, £200; his ten Shaksperian quartos, £225; his two Caxtons, £120. A very full account is given of the library of Sir William Tite, sold so recently as 1874, when it fetched a total of nearly £20,000. It included no less than twenty-five of the Shaksperian quartos, as well as first editions of the Sonnets and of "Lucrece"; also the original MS. of *Woodstock* and *Peveril of the Peak*. The other bibliophiles here briefly commemorated are: the Rev. Theodore Williams, Christopher Hodges, William Alexander, and the Rev. Richard Ormerod.

MR. HENRY O'SHEA, of Biarritz, has published (Burns & Oates) an English translation of M. E. Pouillon's *Bernadette de Lourdes: un Mystère*, almost the only work of pure literature which the history of Lourdes has yet produced, for Zola's *Lourdes* can hardly be called such. Both author and translator aim at preserving, perhaps intensifying, the naïveté and simplicity of the mediæval mystery, though Mr. O'Shea's introduction is written in a higher key.

A CORRESPONDENT calls our attention to the following passage in Mr. J. J. Hissey's *Through*

Ten English Counties, recently published by Messrs. Bentley:—

"One of these tombs [in Kington Church] is inscribed as follows:

'Frances Bentley
died feby ye 24th
1683.'

"The date given 1683 is worth noting. With our small antiquarian knowledge, we came to the conclusion that, for some cause, there was an uncertainty as to whether this Mistress Frances Bentley died in the year 1683 or 1684. It may, however, bear some other explanation" (p. 345).

UNIVERSITY JOTTINGS.

LORD ACTON has been appointed regius professor of modern history at Cambridge, in the place of the late Sir John Seeley.

PROF. RHYS has been elected principal of Jesus College, in the place of the late Dr. Harper. No less than eight of the heads of houses at Oxford are now laymen.

AT Cambridge, on Thursday next, a series of graces will be submitted to the Senate, recommending the introduction of essays and regard to literary style and method into the several tripos examinations.

IN Convocation at Oxford next Tuesday, a decree will be proposed constituting Sir Henry Acland a perpetual delegate of the University Museum.

CONGREGATION at Oxford has for a second time rejected the proposal to permit the option of unseen passages in Greek and Latin at Responsions, by a majority of 41 votes to 34.

THE two Chancellor's medals at Cambridge for proficiency in classical learning, and also the Craven and Battie scholarships in classics, have all been awarded to scholars of Trinity.

THE Sedgwick prize at Cambridge for an essay on a geological subject has been awarded to Mr. Henry Woods, of St. John's.

AT a meeting of the Cambridge Philological Society, held on Thursday of this week, Prof. Skent was to read a paper on "Genesis B and the Heliand, as illustrated by a MS. recently Discovered in the Vatican Library."

AT a meeting of the Oxford Architectural and Historical Society, to be held on Tuesday next, Prof. Burrows will read a paper on "The Brocas Family, their Documents and Seals."

THE *Oxford Magazine* draws attention to the fact that each of the eight successful candidates at the recent examination for the Home Civil Service are Oxford men, who had obtained honours in classics.

WE take the following statistics from the *Academische Revue*, of Munich. For the present winter semester, the total number of matriculated students at all the German universities amounts to 28,158, as compared with 27,646 a year ago. Berlin comes first with 5031; then follow Munich (3475), Leipzig (2928), Halle (1539), Bonn (1518), Würzburg (1347), Breslau (1293), Tübingen (1165), Freiburg (1136), Erlangen (1131), Heidelberg (1028), St. sburg (949), Göttingen (804), Marburg (800), Griefswald (750), Königsberg (709), Jena (635), Giessen (528), Kiel (504), Rostock (420), Münster (411). Of the total, 26,008 are of German birth, 1594 come from the rest of Europe, and 556 from other parts of the world. Divided according to faculties, Catholic theology is represented by 1404, and Protestant theology by 3084; law by 7432, and medicine by 7768; while the several departments of philosophy and natural science number altogether 8470.

THE latest issue of the Oxford Historical Society—not including Boase's Register of Exeter College, or Madan's Bibliography of the Early Oxford Press—is the Cartulary of St. Frideswide's, edited by the Rev. S. R. Wigram (vol. i.). This Augustinian monastery has a special interest, as having supplied Oxford both with its cathedral church and with the site of its noblest college. It is not impossible that the University itself may owe part of its origin to the monastic school. It happens, too, that the early charters have been preserved in two careful transcripts, made in the fourteenth and fifteenth centuries, while some of the originals are in the Bodleian. It is an additional matter of interest that the property of the monastery lay largely within the city of Oxford. For all these reasons this Cartulary comes well within the scope of the Society's publications. It has been most carefully edited, with the help of all the MS. sources available; and special pains have been taken to discover the dates of the documents. Prof. Napier has assisted to correct the Old English in the Confirmation of the Charter of Ethelred. Of course, there are some forgeries in the list: the most notable being the notorious bond purporting to have been executed by the University in 1201. The present volume contains the general charters and those relating to the city parishes. It is illustrated with reproductions of the seal of the monastery, facsimiles of one charter that happens to be preserved in three MSS., and a map of the city, showing where the property was situated.

ORIGINAL VERSE.

"BEATA BEATRIX" (D. G. ROSSETTI).

BEATRICE, the flower of sleep is near thee now,
The heavy-scented flower that brings thee peace;
Now in the slumbrous southern day's increase
Thy tresses hold an aureole round thy brow,
Shed from the glow of Florence in the sun;
Thine eyes are closed for very blessedness,
Seeing the glory thou hast almost won,
That others see thy yearning face confess.

So Dante, dreaming of thy quiet face,
Thy full lips longing yet in part content,
Remembering, caught a little of thy grace,
And wrought in words the thoughts thy beauty
lent,
Whose truths grow actual to us who see
This dream thy lover's namesake dreamt of
thee.

A. B. MIALL.

OBITUARY.

ACHILLES PARASCHOS.

ACCORDING to the eminent critic, M. Roidis, Greece has just lost the second of the two poets of whom he wrote, that "among all the numerous poetical aspirants of modern Greece, they two—that is, Aristotle Valaorites and Achilles Paraschos—alone emit any sparks of the fire of that genius which gave out so unquenchable a light in the works of their great forefathers." A sweeping assertion, and too drastic in its conclusions. Sparks there are, and many, and more may at any moment kindle into flame. Nevertheless, without fear of contradiction, it may be asserted that, since the death of Valaorites, the palm of the chief national poet justly belonged to Paraschos.

He was well called a "national poet," for to anyone who has read his poems it must be evident that it was from patriotic themes that he derived his highest inspiration. To this fact is due the limitation of his genius, which was narrowed rather than enlarged by his devotion to his country, accompanied as it was with many prejudices. His visit to Paris and London a few years ago called forth a satirical

poem, which scourged with an unsparing hand the immoralities of both cities. He does not appear to have had any opportunities for observing the sanctities of life and morals which also exist in both cities; or possibly he ignored them altogether, and was satisfied to sum up this surface of the society presented to him as a whole, with "If this be your boasted civilisation, give me the barbarism of my own dear land." But, having used the word prejudices in regard to Paraschos, it is incumbent to note that he lashed with equal rigour the new Athenian youth in his powerful poem "Old Drakos." Here the young manhood of civilised Athens is compared with the simplicity of manners and the bravery of the forefathers which made such civilisation possible. The old man Drakos was drawn from the life, and a noble figure he makes in the hands of the sympathetic poet. With this type of a bygone race before him, Paraschos has nothing but scorn for the Athenians of to-day, whose city, he says, is a miniature Paris, where the rich wear French clothing, lounging in easy chairs, reading Paul de Kock.

When the muse of Paraschos abjured satire and patriotism, it was apt to be depressed and sadly sentimental. An example of this may be found in his poem "To a River," in which a young poet laments his unhappy fate, before he plunges to drown himself in its waters. Here the sentiment is morbid throughout, though his lines "To an Orphan" and "Before the Panagia" are full of a pathos as touching as it is sweet. Nevertheless, it must be as the patriotic or "national" poet that Achilles Paraschos will be best remembered by his countrymen.

ELIZABETH MAYHEW EDMONDS.

MAGAZINES AND REVIEWS.

THE current number of *Mind* opens with an article by Mr. F. H. Bradley, bearing the title, "What do we mean by the Intensity of Psychological States?" Mr. Bradley's excursions into the psychological domain are always characterised by freshness of point of view and by critical penetration, and this paper is no exception. He probes the meaning of "Intensity" as applied to psychological phenomena, and seeks with considerable ingenuity to show that these phenomena must be supposed, theoretically, to have not only grades of intensity, marked off by lesser and greater intervals, which nobody doubts, but measurable intensities. His argument appears to have a bearing on the question raised by Fechner, in his interpretation of Weber's well-known law as to the relation of appreciable changes of sensation to changes in the strength of the external characters, though the writer does not expressly refer to this disputed point. The paper deserves the careful consideration of psychologists, as a fresh and original treatment of one of their most difficult problems. Dr. Wallaschek, in a paper on "The Difference of Time and Rhythm in Music," tries to show that time (German, "Takt") is something apart from and not essential to rhythm. A trumpet call, for example, has rhythm, but is not reducible to measure or "bars." The same melody may be written in different times. Thus even a waltz movement may be written in four-fourths time, as well as three-fourths time. The paper is ingenious, and like the writer's other contributions to the aesthetics of music, shows the advantages of familiarity with technical forms and the practices of the artist. Yet it hardly appears to prove that the sense of rhythm in its higher or more developed forms is independent of that of "time." A trained ear, in listening to one of Beethoven's "Scherzi," will involuntarily reduce the movement to its measure or time

divisions, and it seems difficult to say that this sense of time divisions or equal groupings of time-units is something added to the sense of rhythm. Might it not be called the sense of rhythm perfected by the intellectual element of measurement? And is not this factor of measurement already in a simpler form in all appreciation of a regular sequence of sounds, such as that effected by taps succeeding one another at regular intervals? The remaining articles are on: "The Metaphysics of the Time-Process," by T. C. S. Schiller; "The Relation of Attention to Memory," a record of some new and interesting experiments by W. G. Smith—who, we regret to hear, has been called from Oxford to Chicago; and "Reality and Causation," by W. Carlile.

THE two last numbers of *The Psychological Review* are chiefly remarkable for a study entitled "The Theory of Emotion," by Prof. John Dewey. The writer sets out by adopting the view of Lange and W. James, that emotion is essentially the consciousness induced by the backward nervous wave following a reflex motor discharge: that fear, for example, is the complex result of the sensations of muscular tremor, chilled bodily surface, &c., consequent on an instinctive nervous discharge. He seeks to bring this view of the nature of emotion into connexion with Darwin's theory of the origin of emotional discharge or bodily manifestation. That is to say, he endeavours to show how, on the assumption that these manifestations were primarily useful responses of the organism on the presentation of particular stimuli, the several bodily constituents of the emotions (as analysis discloses them) come to be what they are. The two articles are highly original, and full of daring speculation; and they show now and again a liberty of style which surpasses that of Prof. James himself. They are plausible; they succeed in making points now and again, yet they are likely to provoke criticism. The student would do well to read in connexion with them the further examination of Prof. James's theory of emotion by D. Irons in the current number of *Mind*.

"SCIENTIST," WITH A PREAMBLE.

Marlensford: Jan. 15, 1895.

Ob. You just now spoke of some one as *truthful*. I hope I shall not hear the word from you again. The memories which an Americanism calls up to an Englishman are disquieting.

Sol. Very well; I will, in future, gratify you with *veracious*, or, if you prefer it, *veridical*, mistaken as you are in your notion about *truthful*. I know that it was never at all common till our own days; and yet it is no innovation. Its form is correct, too, and it does not displease the ear. More than this, it has the warrant of so fastidious a stylist as Landor, and I can show it to you even in the pages of two of your prime favourites, Dr. Newman and Dr. Pusey. Judged by its British associations, it has, then, no taint of vulgarity.

Ob. It is used very much more frequently by Americans than by Englishmen, and therefore should be studiously avoided; and it is avoided by all careful writers and speakers, when on their guard.

Sol. Your position that Americans are noticeably fond of it I believe to be mere conjecture. But grant that they work it hard; they do the same by *guess*, *prominent*, and *remarkable*, for instance; and, in consistency, you ought to cashier them as well as *truthful*. Your avowed reason for disliking *truthful* strikes me as unworthy of a philosopher. Is not your logic simply that of antipathy?

Ob. Let us change the subject.

Sol. By all means.

My instructor in the proprieties of speech also once peevishly took me to task for saying *doctrinal*, adding that, by such a pronunciation, I betrayed my nationality, a disclosure of which could not be to my advantage. "Where an English word is from the Latin or Greek," he went on to prescribe, with a view to my enlightenment, "you should always remember the stress in its original, and the quantity of the vowels there." I replied: "If others choose to be irritated or excited, because of what they take to be my *genuine ignorance* in *oratory*, they should at least be sure that their discomposure is not *gratuitous*. As to your implication that my nationality is of the nature of a disgrace, if not a sort of crime, such an Anglicism from you was not wholly unexpected."

Some thirty years have elapsed since the date of the fragments of colloquy thus pretty literally recited. My interlocutor was a learned Oxford divine, who was offered the Indian metropolitanship. Peculiar, though not very exceptionally so, was the charity of this eminent religionist for Americans. It appeared as if, in his eyes, they owed an apology for their very existence. To him one of their most salient delinquencies was a want of reverence, by which he meant, clearly enough, their unreadiness to defer instantly, whatever might be the matter agitated, to the dictation of Englishmen. Instructive is the study of a one-sided philanthropist of his stamp.

That, in the United States, the English language has, with the mass of the people, degenerated into a most disgraceful condition, and that it steadily becomes more and more depraved there, no intelligent observer can question. But is it this state of things alone that so often leads an Englishman to denounce, off-hand, as an Americanism, any expression that offends him? *Starvation*, as is well known, was first ventured by a Scotchman, and was familiar here, before it crossed the Atlantic. Yet Archbishop Trench found sufficient authority in his prejudice against Americans, to tell the world that it was one of their indigenous barbarisms. To produce a host of similar misrepresentations I need only turn to my memoranda. Importunate indeed for gratification must be animosity, when purely fancied ground for disparagement is assumed, without inquiry, or in spite of knowledge to the contrary, to be as probatory as ascertained fact.

A relevant illustration outside philology, matching the fiction of Archbishop Trench, lies before me.

Among the very opulent, beyond those of any other country have those of the United States conspicuously and notoriously signalized themselves by bestowing their wealth for the general behoof of their compatriots, more especially in promoting education. For all this, Sir Lepel Henry Griffin, in *The Great Republic*, asserts, in p. 79: "The American millionaire, who by no personal extravagance can spend his income, might be expected to devote a considerable portion of it to the public good. But this is the last thing of which he thinks." To surmise that this statement was indited by its author ignorantly is out of the question. So repugnant to him are Americans, that, in his estimation, the benefit of faithful representation exceeds their deserts. Far too commonly it is by bold strokes in fabling that current opinion is generated.

If lexicographers may be trusted, the verb *cremate* and the combination *English-speaking* were originally hazarded by an American. But, popular as they have come to be, if, when they were new, attention had been widely called to that circumstance, what might not have been their fate here? Who can be sure that *cremate*

would not have been ranked with *donate*, for pedantry, and that *English-speaking* would have escaped being bracketed with *whole-souled*, for bad taste? Would their handiness have been allowed to compensate for what many would have styled their stigma of base parentage?

"It is, perhaps, impossible to discover why the mere words 'an Americanism' do so drive a few American critics beyond their patience." So wrote some one, the other day, in a London daily journal. The solution is obvious. That, to an American, irritable or inirritable, the animadversions of Englishmen on his peculiarities of language are, in most cases, unwelcome, is a phenomenon intelligible enough to whoever, in imagination, projects himself into his place. To the natural man malice and contempt, whether overt or covert, are, at least when he himself is their object, repellent; and comparatively seldom, in this country, are Americanisms made a topic of remark, without the accompanying exhibition of supercilious or scornful ill-will towards those to whom they are attributed. A rather rare exception is an English critic who, in descanting on the speech of Americans, does not reveal indications of his being a Dean Alford in disguise. In "England," discourses Mr. Ruskin, in *Fors Clavigera*, "taught the Americans all they have of speech or thought, hitherto. What thoughts they have not learned from England are foolish thoughts; what words they have not learned from England, unseemly words; the vile among them not being able even to be humorous parrots, but only obscene mocking-birds." Page upon page, in the same tone as that of this passage, are furnished by the author of what has been transcribed. And what is the fruit of venting such splenetic falsehoods? "If I could do it safely, I would kill a Yankee as soon as I would kill a mad dog." Mr. Ruskin aims to have "workmen and labourers" for his clients. Some few he has; and the words I have quoted fell from the lips of one of them, inspired by his humanitarian and aesthetic tuition. Perilous playthings, when in the hands of heedless fribbles, are fire-brands.

To come to *scientist*, in a letter communicated to the ACADEMY for September 19, 1874, the late Mr. A. J. Ellis confidently branded it as an "American barbaric trisyllable," but, notwithstanding his nice disdain of the "barbaric," went on gravely to propose the adoption of *utians*, *phillogy*, and *phillogs*, in place of *utilitarianism*, *utilitarians*, *philology*, and *philologists*. Shortly afterwards I replied to him in the columns of the *New York Nation*. What then befel did not altogether surprise me. With the preface, "We can hardly expect ready credence from our readers, but assure them, nevertheless," etc., the *Shanghai Celestial Empire* proceeded to father on me, constructively, the portentous devices specified above, and that though, besides ridiculing them, I had named their author, and as having been recently President of the English Philological Society. Had the Shanghai romancer been lessened in trickery by "the heathen Chinese"? He had noticed that the hideous *uty* and the rest were discussed in what he left-handedly compliments as "the leading paper of America"; and this served him as a sufficient pretext for palming off the invention and recommendation of them as being typical of "Yankee" scholarship.

In the *Guardian* for March 6, 1878, a reviewer characterized *scientist* as "very questionable." A note to the editor, in which I maintained that much could be advanced in its favour, was denied publication. Within six months the *Guardian* again attacked the word, and I again stepped forward to defend it, but with the same issue as before.

On the 20th of September, 1890, the London *Daily News* denounced *scientist* as an "ignoble Americanism," and as "a cheap and vulgar product of trans-Atlantic slang." In correction of this description of it, I wrote to that journal, pointing out that, in 1840, it was advocated, together with *physicist*, by Dr. Whewell, as if of his own fabricating. My communication never saw the light. To print it might have checked the propagation of an error which affronted vanity preferred to the truth; as if, withal, obscurantism, play it who may, were not a game of the silliest. On the 30th of last November, the *Daily News* returned to the word in question, apparently approving a censure passed on it by *Science-gossip*. A letter in reply, an expansion of my former one, which I at once drew up and addressed to the *Daily News*, shared the fate of its fellow, in feeding the editorial waste-paper basket.

Since, in the flesh, Dr. Whewell was never backward in asserting himself, let it be imagined that, in his exorcarnate transformation, he is so still. And let it be farther imagined that, released awhile from the shades, in the course of a round of calls he visits Prof. Huxley in his study. These conditions fulfilled, what follows may possibly be conceivable.

Dr. W. (*considerably materialized*). Good morning! Don't mind my abruptness. I have come to pick a bone with you. As an anatomist, and a trifle osseously hard in manner, you will allow that my metaphor is not inappropriate.

Prof. H. (*impatiently*). Who are you?

Dr. W. A wit once said of somebody that science was his forte, and omniscience his foible. To the successor of that myth, realized, I make my obeisance. (*Genuflects.*)

Prof. H. (*more impatiently*). I ask you who you are, and what you are driving at.

Dr. W. I am advancing pedetentously.

Prof. H. (*visibly filgeling*). Your bearing is rude, while your English is peculiar.

Dr. W. I never particularly studied the graces; but my extempore *pedetentously* will compare to advantage with your deliberate *zenogenesis*.

Prof. H. (*subirascently*). You are intrusive and impertinent. You will be so good as to leave the room.

Dr. W. Pardon me, worthy Professor. Out on ticket-of-leave from Hades, and "going to and fro in the earth," I have taken the liberty of dropping in on you. I am Dr. Whewell.

Prof. H. (*smiling*). Solidiform spirits, whether material or otherwise, are an object of rational interest; and for *ὁραγε* *Σταυρά* I gladly substitute *χαίρε* *Ἰδίδεκαλε*.

Dr. W. Thank you. I should relish a long chat; only I must dispatch my errand and be off. St. Peter has timed me; and I would not forfeit the character I enjoy for keeping my engagements. To come to the point, I see that you have sent this note to this month's issue of a periodical: "To any one who respects the English language I think *scientist* must be about as pleasing a word as *electrocution*. I sincerely trust you will not allow the pages of *Science-gossip* to be defiled by it." Now, "an ill-favoured thing, sir, but mine own," is, I believe, the mongrel brat *scientist*, which you flout so despitely. To my mind, it was desiderated, just as, it appeared to me, were *tidology* and *physicist*. That the ancient Romans would not have tolerated *scientistes* or *scientista*, as a new type of hybrid, I am well aware. In order to denizenize *scientista*, they would have required, normally, the pre-existence of a Greek verb in *ἵεν* or *ἵεσθαι*, such as *σοφίζειν*, *ἀγωνίζεσθαι*, or *λογίζεσθαι*, yielding *σοφιστής*, *ἀγωνιστής*, *λογιστής*. But this is nothing to us, when we are at a pinch. You would have me explain, then, how I justify my bantling? Well, what

if I took the stem seen in *scientific*, as also in *scientia*, duly modified it, and added *-ist* to the result? My proceeding would be much about the same as that of whoever fashioned *deista*, *deiste*, or *deist*. Here the full stem, *de-*, is weakened into *dei-*, and this, before *-ista*, *-iste*, *-ist*, is truncated to *de-*, *i* being elided to preclude a hiatus. Of the final *i* of *scienti-* there is, towards the making of my word, likewise elision. If *scientia* had not scire behind it, *scientist* would, accordingly, be every whit as good as *aurist*, *dentist*, *florist*, *jurist*, *oculist*, and the old *copist*, now *copyist*. Where I indulged in a licence was in operating, not on the stem of a substantive, but on that of a part of a verb, a present participle. Surely, you would not quarrel with *colloquist*, *determinist*, *funambulist*, *noctambulist*, *somnambulist*, and *ventriloquist*, which are only slightly different from *scientist*?

But I have not yet done. Dissatisfied with the German *obscurant* and the French *obscurant*, we give the preference to the elongated *obscurantist*. Be it, then, alternatively, that we have, in *scientist*, *-ist* suffixed to the old adjective *scient*, occurring in Lydgate and Bp. John King; in which case it is, as regards its elements, analogous to *absolutist*, *extremist*, *indifferentist*, *positivist*. And, once again, what if I guided myself, in my straits, solely by the demands of expedience and euphony, and simply fastened *-ist* to the *scient-* of *scientific*, satisfied with combining unmistakable parts into an unmistakable whole? Beside the numerous existing compounds which gravel ordinary folk, mine, with its convenience and instant intelligibility, is, I contend, in the highest degree creditable. Well is it able to stand on its own worth. Account for it as one may, I predict, too, that it will live. Nay, who knows that, when grown vigorous, it may not get to be ambitiously propagative, engendering, to become radicated in usage, *scientism*, *scientistic*, *scientistically*, *scientisticalness*, *scientize*, *scientizing*, *scientizingly*, and *scientization*? How do you like the prospect? (*Tries to look grave, and succeeds.*)

Prof. H. (with scientific solemnity and sense of injury). If I were not a self-contained philosopher, I should pray, "Angels and ministers of grace defend us!"

Dr. W. The eventual history of *scientist*, as I am a prophet, will resemble that of the verb *advocate*, in the sense of the old *propugn*. This *advocate* was used by Thomas Nashe in 1598, and by Bp. Sanderson in 1624, and then, perhaps, was dropped. Burke brought it forward in 1782; and forthwith it was welcomed and naturalized by the Americans, though it long had no patrons, here, to speak of. Coleridge venturously took it by the hand in 1800; but, for years later, it was slow in gaining friends. In 1822, and again in 1838, Southey stigmatized it as an Americanism. Yet who now repudiates it? Indeed, how many doubt its having been classical for centuries? To hark back to *scientist*, considered all round, I am ready to pit it against your *agnostic*. If you had not been misinformed, I surmise that you would have taken it and been thankful. It must be that your judgment of it is determined by your personal equation. Coupling it, as you do, with the ridiculous *electrocution*, it is evident that, like many others, you think it an importation from the United States, and hug yourself as a good patriot for holding it in detestation. We ex-Tellurians have different ideas, touching the infinitely little, from those to which we were accustomed, as narrow earthlings.

Prof. H. *Scientist* has always been abominable to me; and it is so still, whatever you may urge.

Dr. W. Your sturdy conservatism I reckoned on. (*Consulting the ghost of a watch.*) The few

minutes remaining to me I must make the most of. *Presentific* signifies "making present." How, then, can anybody, save because of being a successful teacher, "one who causes others to be *scient*, knowing, endowed with science," be called *scientific*? And is *scientific*, in place of *sciential*, applied to an experiment, a pursuit, or the like, any less inexact than when applied to a person? These queries, the germ of which I owe to a friend, I propound to the erudite etymologist who has imposed on us, as original or as borrowed, *biogenesis*, *gamogenesis*, *heterogenesis*, and their swarm of kindred. Was it from Jeremy Bentham that you learned to construct neoterisms? Or from Bryant, the American poet, with his *thanatopsis*? Among your pretty novelties I observe *homotaxis*, which, you complain, "has not, so far as I know, found much favour in the eyes of geologists." They must have scoured up their Greek grammar. Some one has said, referring to sundry of your technicalities, that they "are *scientistic* rather than *scientific*." Nor is the stricture unauthorized. Modern philosophers, especially French and English, often make wild work, when they undertake to mould Greek into compounds. However, I dare say we shall have to be content with what they do, if they stop measurably short of creations like that of the Parisian journalist who, dimly lighted by *hydrophobe*, styled an antagonist, for his alleged dread of clericals, an *hydroprêtre*. Philology fared vastly better at the hands of our old physicians and divines than it does, in certain quarters, now-a-days. My valediction to you! (*Immaterializes.*)

That *scientist* suggested itself to several persons independently of one another is nothing strange. Thinking it a fancy of my own, I made use of it, in February, 1853, in *Ledlie's Miscellany*, Vol. I., p. 169. Years passed, when it came to my knowledge that my learned countryman, Dr. Benjamin A. Gould, the astronomer, had proposed it in 1849, unaware that he was not its first introducer. And then I discovered that he had been forestalled, in 1840, by Dr. Whewell; a fact to which I have again and again directed attention in print, notably in a book published in London in 1877, and in the *Pall Mall Gazette* for July 26, 1882.

Anomalous in structure as *scientist* admittedly is, still, now that, after Dr. Johnson's *rimist*, we have got, composedly, to *landscapist*, *red-tapist*, *routinist*, and *faddist*, there is every likelihood that utility will soon legitimate it, as it has legitimated *botany*, *dynameter*, *facsimile*, *idolatry*, *monomial*, *suicide*, *telegram*, *tractarian*, and *vegetarian*, to name a few established irregularities.

Mr. A. J. Ellis, while approving of *scient*, to denote "a man of science," signified his acceptance of *scientist*, though an "American barbaric trisyllable," to bear the meaning of "an adherent to sciences."

A contributor to *Science-gossip* is half-inclined to countenance *scientist*, but as equivalent to "a dabbler in science." For *scientificist* he would have had some support from analogy: I do not mean that word as classifiable with *publicist*. Horne Tooke's pejorative *grammatist*, based on the unclassical *grammatista*, was, equally with *philosophist*, a term formerly in some vogue, adopted from the French. The latter is jestingly intensified, by Southey, into *philosophistulus*: one step more, and he would have reached *philosophistulaster*. As to Dr. Whewell's *physicist*, it seems as though, if taken dyslogistically, Prof. Huxley would not reject it as a mate to his own *physicium*.

As Dr. Whewell well argues, it is only a fair requisition, in the interest of verbal parsimony, that, since we possess the comprehensive designation *artist*, we should possess a corresponding one for "a cultivator of science in general."

Quite possibly he thought of, and discarded as being much too sibilant, and also otherwise objectionable, *scientist*, tallying, in a way, with *romancist*. Nor is either *sciencer* or *scientificer*, though justifiable analogically, a thing of beauty. Professor De Morgan, in a letter, confidentially entitled himself "a *scientific*"; and he might, no more blamefully, or not blamefully at all, have entitled himself "a *sciential*," looking to *academic*, *classic*, *menial*, *official*, and many another personal substantive. Finally, there is, to help us, somebody's factitious Latin *scientiatus*, father or son of the Italian *scienziato*. If *scientia* had been one with our *science*, *scientiatus* might have been sanctioned by Cicero himself, for what we know. So who will vote for *scientiate*?

F. H.

THE KISFALUDY SOCIETY.

It is long since the Kisfaludy Society of Budapest held a meeting so brilliant and so numerous attended as that of February 10. The Ministers, members of Parliament of all parties, and the *élite* of Hungarian society were there assembled. It was known that the new member, Count Albert Apponyi, the distinguished and eloquent leader of the Opposition, would take his seat and read a paper. He chose for his subject "Aesthetics and Politics, the Artist and the Politician," and dwelt upon the mental qualities necessarily common to both these forms of human activity. He was most enthusiastically applauded at both the beginning and the conclusion, his political rivals and opponents being, as in duty bound, as forward in their applause as the members of his own party.

It was also known that the Society would take the opportunity of congratulating their president, M. Paul Gyulai, on the jubilee of his literary activity. What, however, was unexpected was that Dr. Wlassics, the Minister of Public Instruction, handed over to M. Gyulai the order of St. Stephen, which the King of Hungary had been pleased to confer upon the veteran critic.

The proceedings were appropriately closed by a banquet, to which more than a hundred persons sat down.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- COHN, G. Beiträge zur deutschen Börsenreform. Leipzig: Duncker & Humblot. 3 M. 20.
KNOW, K. Ägypten u. die ägyptische Frage. Leipzig: Berger. 4 M.
MOCH, Gaston. Vue générale sur l'Artillerie actuelle. Paris: Berger-Levrault. 5 fr.
ROSENBERG, G. J. Zur Arbeiterschutzgesetzgebung in Russland. Leipzig: Duncker & Humblot. 3 M.
SCHMIDT, R. Deutschlands Kolonien, ihre Gestaltung, Entwicklung u. Hilfsquellen. 1. Bd. Berlin: Verein der Bücherfreunde. 5 M.
STEINER, C. J. Das Mineralreich nach seiner Stellung in Mythologie u. Volksglauben u. s. w. Göttingen: Thienemann. 2 M. 40.
STUDIER, staatswissenschaftliche. V. 3. Die sogenannte Lebensversicherung. v. M. Gebauer. Jena: Fischer. 6 M. 50.
SULZAR, G. Die wirtschaftlichen Grundgesetze in der Gegenwartphase ihrer Entwicklung. Zürich: Müller. 10 M.
VIDET, P. La République d'Haïti: son présent, son avenir économique. Paris: Berger-Levrault. 5 fr.

HISTORY, LAW, ETC.

- BRIÉ, Ed. L'Année 1817. Paris: Champion. 7 fr. 50.
BUCHHOLZ, A. Questions de Persarum satrapis satrapisque. Leipzig: Gießen. 1 M. 50.
D'AVENEL, Le Vicomte G. Histoire économique de la propriété, des salaires, des denrées et de tous les prix en général depuis l'an 1200 jusqu'en l'an 1900. Paris: Leroux. 25 fr.
DE LABRUE, Le Cher. Histoire du dix-huitième siècle. La Déportation des députés à la Guyane: leur évasion et leur retour en France. Paris: Plon. 5 fr.
GARNIER. L'Artillerie des ducs de Bourgogne sous Louis XI. Paris: Champion. 7 fr. 50.
LACHOIX, B. Actes de la Commune de Paris pendant la Révolution. T. II. 19 Sept.—19 Nov. 1793. Paris: L. Cerf. 7 fr. 50.

MERRETS, E. Die Idee der Majestätsbeleidigung. Berlin: R. v. Decker. 3 M.
 MISSET, Abbé. Jeanne d'Arc champenoise. Paris: Champion. 2 fr. 50.
 SALIS, L. R. v. Die Entwicklung der Kulturfreiheit in der Schweiz. Basel: Reich. 3 M.
 SPERL, H. Succession in den Process. 1. Hälfte. Graz: Leschnner. 3 M. 40.
 WACHSMUTH, C. Einleitung in das Studium der alten Geschichte. Leipzig: Hirzel. 16 M.

PHILOLOGY, ETC.

DIECKHOFF, O. De Ciceronis libris de natura deorum recensendis. Göttingen: Vandenhoeck. 1 M. 40.
 DISSERTATIONES philologiae Vindobonenses. Vol. V. Wien: Gerold's Sohn. 4 M.
 ETIENNE, E. Essai de grammaire de l'ancien Français (IXe—XIVe siècles). Paris: Berger-Levrault. 12 fr.
 MÉGARRIE Julien Havet, dédicé à la mémoire de Julien Havet (1851—1893). Paris: Leroux. 25 fr.
 MELLERIO, L. Lexique de Ronsard. Paris: Plon. 6 fr.
 MUSS-ARNOLD, W. Assyrisch-englisch-deutsches Handwörterbuch. 2. Lfg. Berlin: Reuther. 5 M.
 ORSTED, P. Die Zahl der Bürger v. Athen in 5. Jahrh. Christiania: Dybwad. 1 M.
 ROSENTHAL, W. De Antiphonis in particularum usu proprietate. Leipzig: Fock. 1 M. 20.
 RUSQUET, H. du. Nouveau dictionnaire pratique et étymologique du dialecte de Léon. Paris: Leroux. 15 fr.

CORRESPONDENCE.

LORD BYRON AND "THE VAMPIRE."

Dublin: Feb. 5, 1895.

I have been lately fortunate enough to have had put into my hands an unpublished letter of Lord Byron's of the most peculiar literary interest. As to the authenticity of the letter there is not the slightest doubt, and I now give you a copy of it, together with a brief account of the circumstances connected with it. The letter is as follows:

"Sir,—In various numbers of your journal, I have seen mentioned a work entitled, 'The Vampire,' with the addition of my name as that of the author. I am not the author and never heard of the work in question until now. In a more recent paper I perceive a formal announcement of 'The Vampire,' with the addition of an account of my residence in the island of Mitylene—an island which I have occasionally sailed by, in the course of travelling some years ago through the Levant, and where I should have no objection to reside, but where I have never yet resided. Neither of these performances are mine, and I presume that it is neither unjust nor ungracious to request that you will favour me by contradicting the advertisement to which I allude. If the book is clever it would be base to deprive the real writer, whoever he may be, of his honours; and if stupid, I desire the responsibility of nobody's dullness but my own.

"You will excuse the trouble I give you—the imputation is of no great importance, and as long as it was confined to surmises and reports I should have received it as I have received many others in silence. But the formality of a public advertisement of a book I never wrote, and of a residence where I never resided, is a little too much, particularly as I have no notion of the contents of the one nor the incidents of the other. I have besides a personal dislike to Vampires, and the little acquaintance I have with them would by no means induce me to divulge their secrets.

"You did me a much less injury by your paragraphs about my 'devotion,' and 'abandonment of society for the sake of religion,' which appeared in your messenger during last Lent—all of which are not founded on fact—but you see I do not contradict them; because they are merely personal, whereas the others in some degree concern the reader.

"You will oblige me by complying with my request of contradiction. I assure you that I know nothing of the work or works in question, and have the honour to be (as the contributors to magazines say) 'your constant reader' and very obedient humble servant
 BYRON.

"To the editor *Galigiani's Messenger*, &c., &c., &c. Venice, April 27th, 1819."

"A Monsieur Galigiani,

"18, Rue Vivienne, Paris."*

* The original is now in the possession of Mr. Thomas Hewson, M.A. (Barrister-at-Law), Dublin.

The real author of *The Vampire* was Byron's young friend—poor, weak, vain, impulsive Polidori. He had constructed the tale from his remembrance of a story told by Byron at Diodati in 1816. Mr. and Mrs. Shelley were then living in a cottage on the Mont Blanc side of the lake. They and Byron often spent their evenings together, sitting up "in conversation till the morning light." Upon one of these occasions, "having amused themselves with reading German ghost-stories, they agreed at last to write something in imitation of them. 'You and I,' said Lord Byron to Mrs. Shelley, 'will publish ours together.' He then began his tale of *The Vampire*, and, having the whole arranged in his head, repeated to them a sketch of the story one evening, but from the narrative being in prose made but little progress in filling up his outline. The most memorable result of their story-telling compact was Mrs. Shelley's wild and powerful romance of *Frankenstein*." (See Moore's *Life and Letters of Lord Byron*, chap. xxvii.) Polidori was present on the above-mentioned occasion, and afterwards, in Moore's words, "vamped up the story of the Vampire, which, under the supposition of its being Lord Byron's, was received with such enthusiasm in France."

Among the letters of Byron published by Moore may be found two written to John Murray, about the same time, and on the same subject, as the one now published for the first time.

GEORGE NEWCOMEN.

THE NEW SYRIAC GOSPELS.

Oxford: Feb. 15, 1895.

In this my first and last contribution to an instructive discussion, I venture to ask if its range is not becoming too wide? That the criticism of the form of a document is not wholly separable from that of its contents, is no doubt perfectly true. But the acute scholars who have been writing are sometimes in danger of being fascinated by collateral subjects more than is good for the main points at issue. If mythology is to be taken into consideration—and I should be untrue to my whole past as a scholar if I denied that it ought to be—would it not be well for a few students to combine for a thoroughly critical examination of the subject of the relation of mythology to the Biblical traditions? A good deal of material has been already collected, but it still needs some sifting, and archaeologists must be careful to work in harmony with those who are more specially literary critics. No offence is intended hereby to literary critics, who may be, and sometimes are, by no means contemptible archaeologists. That Old Testament criticism at least has long ago passed into a mixed literary and archaeological phase is well known, except to certain theologians. But it is inevitable that some critics should be more specially archaeological than others, and so I advocate a division of labour. For the virgin birth of the Lord Jesus (the ideal value of which is clearly by no means inseparable from the outward form of the story) we have not only the more familiar mythic parallels, but the story of the wonderful birth of Zarathustra by a ray of the divine glory descending from one sphere to another till it reached the bosom of Dughdo, mother of the prophet. The latter story has, of course, no historical connexion with that in Matt. i.; its probable antiquity is admitted by Darmesteter; and its value as a parallel is not affected by the legendary character of Dughdo. It is also a fact of importance that mythic elements attached themselves to the mother of Jesus in post-Evangelical times in Egypt, Arabia, and Asia Minor.

That the attempt of Strauss to mythicise the Evangelical traditions is out of date, is clearly no proof that there is not a considerable amount of justification for a moderate mythical theory. Certainly the mythological spirit had by no means died out among the Jews in the early Christian centuries. I should like to add that the influence of mythology on the religious phraseology of the Israelites seems to me the first point to establish; and this can be done, and has been done, with the greatest ease in the Old Testament, without detriment to the religious value of the writings which Jews and Christians alike so justly honour.

T. K. CHEYNE.

THE IRISH VERSES IN THE CODEX BOERNERIANUS.

Trinity College, Dublin: Feb. 5, 1895.

On p. 23 of the Codex Boernerianus (G) of the Pauline Epistles, published by Matthæi in 1791, there occur, as is well known, two curious Irish stanzas. They begin "Teicht doróim . mórsaído . beic torbai . INri chondaigi hífoss," &c., and have been thus translated by Mr. Whitley Stokes (*Goidelica*, p. 182):

"To go to Rome is much of trouble, little of profit. The king whom thou seekest here, unless thou bring him with thee, thou findest not. Great folly, great madness, great loss of sense, great folly, since thou hast proposed (?) to go to death, to be under the unwill of Mary's Son."

A translation of the verses was first published by Dr. Reeves in the *Irish Ecclesiastical Journal* for 1848, and they are given by Scrivener in a note to his account of Codex G (*Introd. to N.T.*, 4th edition, I., p. 180). He thinks it likely that they were written at Rome by some disappointed pilgrim. I have lately come across a passage which seems to give a better explanation. The verses have reference to a legend of St. Brigit preserved in a note on fol. 40 of the Franciscan copy of the Irish Liber Hymnorum, and printed by Mr. Stokes in *Lives of the Saints from the Book of Lismore* (p. 335). I give his translation of the passage:

"Plea, a monastery which Brigit hath by the Ictian Sea, and it is its order which Brigit's community have Et sic factum est id. Brigit sent seven persons to Rome, to learn the order of Peter and Paul, for she herself was not permitted by God to go. When they came (back) to Brigit, not one word of the order remained with them. 'The Virgin's Son knoweth,' says Brigit, 'though great be your labour, small is your profit [ni mor uar tarba eoid mor for saethar]! So she sent other seven in like manner."

The rest of the legend relates the fortunes of the second seven and the "blind boy," how they anchored in a storm in the Ictian Sea, how the anchor struck on "the conical top of the oratory," how the "blind . . . boy went and loosed the anchor and remained there till the end of a year, learning the order." And thus it was that Brigit's community got the "order of celebration" which they were accustomed to use.

Whatever be the value of the legend, it is plain, I think, that the words "great labour, small profit," which occur in the verses in Codex G, have reference to it. As to the second quatrain, it may contain a further allusion to another incident in the life of Brigit, mentioned as a note to the Felire of Oengus at May 3. Bishop Condlad of Kildare, it is said, tried to go to Rome in violation of an order given by Brigit, but met with death upon the way in answer to her prayers. It would be interesting to know if there is any liturgical connexion between Feasts of St. Brigit and the passage (1 Cor. ii. 10—iii. 3), which occurs on fol. 23 of the Codex Boernerianus.

J. H. BERNARD.

"LI TRE TARQUINII"—(Convito IV. 5).

Dorsey Wood, Barnham, Bucks: Feb. 13, 1895.

In the fourth book of the *Convito* (Cap. 5) Dante enumerates the seven kings of Rome as follows: "Romolo, Numa, Tullo, Anco, e li tre Tarquinii." The omission of Servius Tullius and the inclusion of a third Tarquin have led several editors to alter the MSS. reading in this passage, and to substitute: "Romolo, Numa, Tullo, Anco Marcio, Servio Tullio, e li tre Tarquinii," a reading for which apparently there is not the smallest MS. authority. In the recently published "Oxford Dante" Dr. Moore very properly has restored the MSS. reading.

It is evident that while writing this chapter of the *Convito* Dante had in mind *Aeneid* vi. 756-853, the passage in which Anchises is represented as pointing out to Aeneas the long line of Alban and Roman kings, and the worthies of the commonwealth—a passage, it may be noted, from which Dante quotes repeatedly in the *De Monarchia*, and with which he was therefore undoubtedly familiar.

Now, it is remarkable that also in Virgil's list of kings Servius Tullius is omitted:

"Quin et avo comitem rese Mavortius addet
Romulus. . . .
. . . Nosco crines incanaque menta
Regis Romani, primam quilegibus urbem
Fundabit (i.e., Numa). . . .
. . . Cui deinde subibit
Otia qui rumpet patriae residuesq; movebit
Tullus in arma viros et jam desueta triumphis
Agmina. Quem juxta sequitur jactantior
Aeneas
Vis et Tarquinios reges . . . videre?"
(*Aen.* vi. 777-818.)

Virgil, as Conington points out, doubtless intended Servius Tullius to be included in "Tarquinios reges." Tullius, whose mother was a slave of Tanaquil, the wife of Tarquinius Priscus, was born in the royal palace and was brought up as the king's son; he was closely connected with the Tarquin family, his wife having been the daughter of Tarquinius Priscus, while his own two daughters married the sons of Tarquinius. So that his inclusion with the Tarquin kings, if not strictly accurate, is not beyond the bounds of poetical licence; and Dante, with Virgil's lines before him, may be excused for taking the same liberty. It is however, just possible that, for "Vis et Tarquinios reges," Dante may have read "Tres et Tarquinios reges."

In any case the passage of the *Aeneid* affords sufficient justification for the retention of the MSS. reading in the *Convito* passage, and Dr. Moore is to be congratulated on having resisted the temptation to follow in the steps of previous editors.

There is another passage in this same chapter of the *Convito* (iv. 5) in which Dr. Moore has restored the MS. reading—namely, "Chi dirà de' Decii e delli *Drusi* che posero la loro vita per la patria?" Giuliani, remembering that the Decii are coupled with the Fabii in *Par.* vi. 47, does not scruple to substitute *Fabi* in his text for *Drusi*; while Witte, without going so far as to actually alter the text, says:

"Mi sembra sospetto il nome dei *Drusi*, non potendo credere che l'autore voglia dar luogo fra gli uomini più illustri di Roma al tribuno Marco Livio *Druso*. Sospetterei dunque che siano da sostituirvi i *Curzii*, o qualche altra famiglia celebre."

There can be very little doubt, however, that Dante wrote *Drusi*, bearing in mind the Virgilian—

"Quin Decios Drusosque procul, saevumque
securi
Aspice Torquatum et referentem signa Camil-
lum"

from the same sixth book of the *Aeneid* (vv.

824-5), both "Torquato" and "Camillo" being also introduced in the same paragraph of the *Convito*.

PAGET TOYNBEE.

"A HOLE IN THE BALLET."

What is the meaning of the Irish slang phrase, "a hole in the ballet," and whence is it derived? I remember it in use about twenty-five years ago in Dublin; and I heard an Irish M.P. use it the other day, to describe something that had broken down or would not work properly. I have heard people say "there's a hole in the ballet" (the *t* is sounded) to describe a breakdown in an orchestral performance. In Keightley's *Fairy Mythology* (Bohn's ed., p. 177): "Fortunately there was a hole in the wallet," suggests a possible explanation; but, more probably, it is a bit of old Dublin theatrical slang.

H. L.

APPOINTMENTS FOR NEXT WEEK.

SUNDAY, Feb. 24, 4 p.m. Sunday Lecture: "The Colored Cañon," by Mr. C. T. Whitnell.
7.30 p.m. Ethical: "American Education," by Miss Burstall.
MONDAY, Feb. 25, 5 p.m. London Institution: "Rembrandt and his Works," by Sir F. Seymour Haden.
8 p.m. Royal Academy: "Fetters of Sculpture of the Sixth and Fifth Centuries B.C.," IV., by Mr. A. S. Murray.
8 p.m. Society of Arts: Cantor Lecture, "Means for Verifying Ancient Embroideries and Laces," III., by Mr. Alan S. Cole.
8.30 p.m. Geographical: "British New Guinea," by Sir W. Macgregor.
TUESDAY, Feb. 26, 3 p.m. Royal Institution: "The Internal Framework of Plants and Animals," VII., by Prof. C. Stewart.
8 p.m. Civil Engineers: Discussion, "Plant for the Extraction of Gold by the Cyanide Process."
8 p.m. Society of Arts: "Mediaeval Embroidery," by Miss May Morris.
WEDNESDAY, Feb. 27, 8 p.m. Society of Arts: "Furnaces for Roasting Gold-bearing Ores," by Mr. C. G. Warnford Lock.
THURSDAY, Feb. 28, 8 p.m. Royal Institution: "Meteorites," III., by Mr. L. Fletcher.
8 p.m. London Institution: "The Beautiful as seen in Minute Nature," by the Rev. Dr. Dallinger.
8 p.m. Royal Academy: "The Evolution of Sculpture," I., by Mr. W. B. Richmond.
8 p.m. Electrical Engineers: Discussion, "Reversible Regenerative Armatures and Short Air Space Dynamos," by Mr. W. B. Sayers.
8.30 p.m. Antiquaries.
FRIDAY, March 1, 8 p.m. Philological: A paper by Mr. J. Beuzemaker.
9 p.m. Royal Institution: "The Children's Books of a Hundred Years Ago," by Canon Ainger.
SATURDAY, March 2, 3 p.m. Royal Institution: "Waves and Vibrations," I., by Lord Rayleigh.

SCIENCE.

St. Michael the Archangel: Three Encomiums . . . the Coptic Texts, &c., with a Translation, by E. A. Wallis Budge. (Kegan Paul & Co.)

THERE are probably few national literatures the character of whose most vigorous period is more deeply stamped upon them than the literature of Christian Egypt. It is not difficult, of course, to demonstrate for it a direct descent from the Egyptian literature of preceding ages. M. Amélineau is never weary of showing us how the legends and stories of the earlier may be traced still in the popular works of the later times. But though the style of language and incident, the naïve delight in the marvellous, be as clearly the same in the Coptic as in the hieroglyphic texts—and did, indeed, remain the same long after the Egyptians had once more changed their language and their religion—yet the documents which have been preserved to us from the four or five centuries during which Christianity was the national religion are impressed with char-

acteristics which clearly separate them from their literary ancestors; and the characteristic which is the most obvious is, no doubt, that preference for theological or ecclesiastical topics to which there may be said—so far as regards the literature in its stricter sense—to be practically no exceptions.

Beyond the Bible, with its exegesis and the innumerable homilies, more or less complete, which are extant upon a great variety of texts and doctrines, the vast number of fragments from the lives of prophets, the miracles and martyrdoms of saints, which are preserved in Rome, Paris, Oxford, and London, show us how insatiable must have been the appetite for such works. Indeed, leaving out of consideration the saints of later date, there are few personages of importance, in either the Old or New Testament, of whose lives and actions the available remnants of Coptic literature have not something to tell us beyond what we might learn from the more usual sources. And, as might be expected from the religious enthusiasm and the historical circumstances of the age in which such literature had its greatest vogue, the Copts were not content with stories of the heroes of their national church alone: the popularity of these was rivalled by that of histories and sermons drawn from external sources. Greek, or at least Greek-written, works of a similar kind naturally were the principal mine for such appropriations, and the three stories here before us are good specimens of such borrowed literature.

It is often difficult to decide whether a work preserved to us in Coptic is indeed the production of an Egyptian author or merely the translation of a Greek original. When no trace of such an original can be found, the internal evidence of names and incidents and, to some extent, the percentage and employment of actual Greek words scattered through the text, are the only guides towards a decision of the question. The author's name (even were that a guarantee) is but too rarely there to aid us. In this last respect the MS. which Dr. Budge has edited does certainly offer help. Though once extending, as the number of its final page shows, beyond its present limit, it still contains the works attributed to three writers whose names are given: Theodosius, patriarch of Alexandria; Severus of Antioch, "the Patriarch" *par excellence*; and Eustathius, Bishop of Traké. The personality of the last of these is puzzling. There are certain features in the text of his Encomium which lead one to suspect a considerable depravity in this Bohairic version; and the thus permissible assumption of some confusion also in its title may help in solving the difficulty; for Eustathius of Antioch, the well-known opponent of Arianism, was exiled to Thrace (*cf.* Traké), where he died (*circa* 337). Further, the name of Chrysostom, whom the text mentions as having been banished to Traké, may possibly have become connected, later on, in the popular mind with the name of this Eustathius, since the latter was the subject of one of the discourses of that widely known writer (*Chrysostom*, ed. Migne, ii. 597). But if it were thus assumed that there has been a confusion both as to the persons

exiled and the places of their banishment, we are then obliged also to assume a chronological confusion and to regard the Encomium in question as falsely ascribed to this Eustathius; for in it reference is repeatedly made to the Emperor Honorius, whose reign only began in 395. That similar pious deceptions were, at any rate, frequently resorted to is a disappointing fact, of which none can be ignorant who have any experience of the work of Coptic scribes. Indeed, in support of this identification, I am tempted to offer yet another suggestion: namely, that the appearance in this third Encomium of quotations from (or paraphrases on) the "Physiologies" may be a reminiscence of the fact that to Eustathius of Antioch was attributed a well-known commentary upon the "Hexameron"—a class of work very closely related to the "Physiologies." But these hypotheses have doubtless presented themselves already to Dr. Budge, and been by him set aside for lack of any clear evidence in their favour.

The texts themselves of these three discourses are interesting from several points of view. They were evidently among the most popular in the literature. Fragments of a Sa'idic version of the first and third have come to light since Dr. Budge's publication, while the MS. from which he prints bears variant readings taken from two others (see p. 70a of the MS.). Indeed, another Bohairic MS. of the discourse of Theodosius, which it would have been interesting to compare with Dr. Budge's, seems to be preserved at Rome (No. 63 of Mai's list). Then there is not only the parallel Arabic translation of the three works, in itself evidence that they retained their popularity through a considerable time; but the same stories have been translated by M. Amélineau from a quite independent Arabic version. And, finally, Dr. Budge has himself printed a specimen of an Ethiopic text of the second Encomium.

And if the acquaintance with these discourses was widespread, that was no doubt due to the great popularity in Egypt of the personage who plays the chief part in them—the Archangel Michael. As evidence of this, we have but to look through the Coptic Calendar, where we see that, not content as in other cases, with consecrating one day to the honour of Michael, the 12th of every month and, in two months, the 13th and 14th likewise, are devoted to him.

It would be interesting to know more of the church in Cairo to which the MS. here published was dedicated. Although the same dedication is to be found elsewhere, I am aware of no instance in which this "Church of St. Michael at the head of the Canal" is precisely localised. One MS., however (*Brit. Mus. Or.* 1321), does speak of it as "the celebrated church at the head of the Canal, on the outside of Mir"—a phrase which seems, at any rate, to point to that church, the mention of which by Ibn Duqmāq is quoted by Dr. Budge (p. xiii.).

Those interested in Coptic literature must be heartily grateful for these interesting texts both to Dr. Budge and to Lord Bute, with whose assistance they are published.

The following suggestions (in which obvious slips and misprints are ignored), upon a passage of half a dozen pages (text, pp. 41-46) chosen at random, may be of interest to those making use of the book:

P. 41, 17. *Transl.*, "As for them, fear came upon them," not "they were afraid to go in."

P. 42, 1. *Transl.*, "For it is the hour for us to be due at the holy Liturgy," not "for us to go in to," &c.

— 2. *Transl.*, "laid out a carpet (or mat)," not merely a place upon which to recline.

— 8. *Transl.*, "being in very great joy," not "they prayed there with great joy." The *ebxh* does not occur.

— 28. "And choice oil" does not occur, either in the Coptic or Arabic text, as printed.

P. 44, 17. *Transl.*, "Large fishes are after this wise," not "large fishes like this."

— 28. *Transl.*, "thy laws (i. *hap*) are upright," not "and to thee belong those that are upright."

P. 45, 9. *Transl.*, "the seal of my lord the king," not "the finger of God."

P. 46, 13. *Transl.*, "lest he hear and be wroth." I will find occasion before my lord the king, and I will persuade," &c.

Finally, the list of Greek words from the Coptic texts is very interesting and useful. Confining ourselves to the same six pages, the following notes may be made upon it:

P. 41, 7. *Kella* (not *eukella*) = probably *κῆλα*, *cella*, though the Arabic has "leather bottle" (and uses the same word again for *πίθος*).

P. 41, 11. *Apokrasis* = obviously *ἀποκρίσις* (as the Arabic has understood it), not *ἀνέκρισις*.

P. 41, 15. Add *tariki* = *ταρίχιον*, "salt fish," which the Arab, misunderstanding, has replaced by "butter."

P. 41, 19. Add *kapsi* = *κάψα*, *κάψα*, *κάψιον*.

P. 46, 6. *Termis* = *τρίμιςσιον*, *tremis*. The Arab is curiously inconsequent in his translations of the coin-names in this passage (*cf.* the Arabic of p. 44, 25, 26, and p. 45, 13).

To these may be added four points which have caught my eye:

Epide = *ἐπειδή*, not *ἐπὶ δέ*.

Eretin = *ερ-αίτιν*, not *ἐπαίτιν*.

Add *morh*, p. 108, 17, and *Chaie*, p. 110, 26, = *καίω* (*cf.* the Arabic).

W. E. CRUM.

CORRESPONDENCE.

THE ANDAMAN ISLANDERS.

Government House, Port Blair: Jan. 19, 1895.

Although at this distance it is difficult, if not for practical purposes impossible, to conduct a correspondence in your pages, yet I must ask leave to make a few remarks on Sir John Lubbock's reply (printed December 22, 1894) to my last letter on the above subject.

I seem to have raised (if I may apply the epithet) most unscientific wrath in Sir John's breast, and I hasten to apologise. I did not know, when quoting from his *Prehistoric Times*, marked "5th Edition, 1890," that, to use Sir John's words, "it must be remembered that my book was written thirty years ago." For thirty years ago the information contained in it is fair enough, though capable of improvement by a study of Colebrooke. It would certainly have evoked no remark from me. It was only when viewed as "up to date" in 1890 that I found fault with it; and it was, no doubt, unsophisticated on my part to suppose that the edition of 1890 was a revise of the edition of, say, 1864.

As to Sir John's final remark: "In fact, Major Temple has not detected a single mistake in what I said," I suppose it is due to

my obtuseness, but it still appears to me that I detected so many that I did right in drawing attention to them.

R. C. TEMPLE.

Port Blair, Andaman Islands, India: Jan. 20, 1895.

I have just seen the numbers of the ACADEMY for December 15 and 22, containing a correspondence between Sir John Lubbock and Major Temple regarding the Andaman Islanders, and ask your permission to make a few remarks on the subject under discussion.

My only excuse for intruding in this correspondence is, that I have been for over fifteen years in charge of the Andamanese, and have during that time been engaged in collecting and recording all facts regarding them, for the Government of India and the British Museum. Sir Wollaston Franks will be, perhaps, the best judge of the value and weight, if any, to be attached to my opinions.

Since I have been in charge, our friendly relations with the Andamanese have been extended to the aborigines of the North and Little Andaman Islands; and, particularly as regards the latter, I can claim to have derived my information from Andamanese who, until my arrival among them, had no communication with the outside world, or even with any other tribe of Andamanese.

Judging from the facts obtained from these people, and from digging up their Kitchen-middens, which give us remains deposited previous to the visits of either Dr. Mouat or Sir E. Belcher, I obtain the following answers to the points under discussion between Sir John Lubbock and Major Temple.

I.

Had Sir John Lubbock quoted the whole of the paragraph in Mr. Man's book (p. 3), it would be seen that Mr. Man stated that the name "Mincopie," or anything resembling it, was unknown to any of the tribes with whom he was acquainted. Since Mr. Man wrote I have seen Lieut. Colebrooke's account of the Andamanese written in 1794. This is the only really trustworthy account of the Andamanese previous to Mr. Man's, and deals exclusively with the tribe known to us as the Jārawas, living in the South Andaman Island. Colebrooke gives "Mincopie" as the name applied by the Jārawas to themselves, and subsequent writers have adopted this word as applying to the whole Andamanese race. Had Sir John Lubbock used the term forty years ago no exception could have been taken; but I think Major Temple is right in protesting that in a work published in 1890 by so famous a man as Sir John such errors should occur. Each tribe has a name of its own; and, owing to the different languages and dialects of the different tribes, there is no one word in use throughout the Andaman Islands signifying "The Andamanese."

II.

Sir John Lubbock states that authorities differ as to whether the Andamanese live "wholly" or "occasionally" on fruit. Whom does Sir John regard as authorities? Beyond Colebrooke, Man, and, if I may humbly say so, myself, I know of no person who has spoken correctly and authoritatively on the Andamanese. I cannot admit that Sir E. Belcher, Lieut. St. John, or Dr. Mouat are "authorities," in the sense of giving reliable information regarding the Andamanese.

The fact is, that fruit, with the exception of a cooked mangrove seed in the Little Andaman, does not form a staple of the Andamanese diet; and anyone acquainted with the Flora of the Andaman jungles knows that it could never have done so.

III.

Major Temple is quite correct in stating that the outrigger canoe is the oldest form. The other form is only used by the South Andaman group of tribes (principally by the Áka-Béa-da tribe); and neither the Ongé group of tribes nor the North Andaman group of tribes have, or ever have had, any other form than the outrigger. I have derived my information from Andamanese who were married men before Mouat visited these islands, and who, therefore, can speak with certainty. Moreover, Mouat, in the illustrations to his book, shows the canoes as having outriggers.

Regarding Dr. Mouat's book, I have before me a copy of his Despatch to the Government of India. His book is merely an amplification of that Despatch. From it I find that he met the Andamanese on four occasions, each of a few hours' duration; on each occasion there was a fight, and Dr. Mouat knew nothing of their language. Yet Sir John Lubbock appears to consider him an authority equal, if not superior, to Mr. Man with his years of patient observation. Sir John appears to think that the earlier the observer the more correct the account. To follow such an argument to its logical conclusion we must accept as true the statements of Nicoli Conti, Marco Polo, and others; and admit that formerly the Andamanese had huge misshapen feet a cubit in length, and had heads like dogs; that the Andaman Islands abounded in spices, quicksilver, and gold; and that the anatomical structure of the aborigines, and the geological and botanical features of the Islands have since entirely changed.

To briefly notice the other points.

IV.

The Andamanese have never (except, perhaps, in very exceptional cases) tipped their arrows with glass obtained from wrecks. Possibly the flakes of glass or quartz used for shaving were mistaken by Sir E. Belcher for celts, which they resemble. No traces of glass arrowheads are found in the Kitchen-middens.

The Andamanese are not good bowmen. I have often been under their fire, and though they judge direction fairly well, they cannot judge distance. They are poor shots at over forty yards; and the reason for this is, that while shooting pig, &c., in thick jungle, or fish in the surf, they are never far away from their game, and have no practice at long distances. The bow is as much used by them as ever.

V.

They have made pottery from the very earliest times, and pieces of it are found in the lowest strata of the most ancient Kitchen-middens.

VI.

Fish are not killed with harpoons. Young sharks are shot with arrows. A big shark would be attacked with a harpoon; but no Andamanese would tackle a big shark, except by mistake on a dark night or in self-defence.

VII.

Sir John Lubbock has, in *Prehistoric Times*, by stating what is "occasionally" done, given a wrong impression, and has led his readers to suppose that the occasional act of some Andamanese is the usual act of every Andamanese.

VIII.

The Andamanese have an idea of a Supreme Being, and the earlier observers were wrong. The proofs for this are too long for a letter, but I shall be happy to place them at Sir John Lubbock's disposal, should he wish it.

IX.

The discussion appears to me to show that thirty years ago Sir J. Lubbock wrote *Prehistoric Times*, relying for the facts in his Andamanese chapter on Sir E. Belcher, Dr. Mouat, and Lieut. St. John, they being the only persons whom he knew of and looked upon as reliable authorities on Andamanese matters. (I can only suppose that Colebrooke's valuable paper was omitted on account of Sir John Lubbock's ignorance of its existence; it is rarely met with.) Thirty years ago little was known of the Andamanese; and Sir John, having no personal knowledge of them, could only go by the reports of those who had visited the Islands. Major Temple has, however, a right to complain that, in issuing an edition of the same book in 1890, Sir John Lubbock has made no attempt to bring his Andamanese chapter up to date by the light of later discoveries. Such an author might have remembered the weight which his name carries, and that an ignorant person would prefer erroneous statements, backed by Sir John Lubbock's name, to the more correct ones of a less well-known writer.

It may be as well for me to add that I have had no communication with Major Temple since the arrival of the mail with the December 22 number of the ACADEMY, and he is not aware that I have written this letter.

M. V. PORTMAN,
Officer in charge of the Andamanese.

SCIENCE NOTES.

THE second of the special meetings of the Royal Society is announced for Thursday next, when Prof. Weldon, of University College, will bring forward as a subject for discussion "Variation in Animals and Plants."

LORD RAYLEIGH, professor of natural philosophy in the Royal Institution, will deliver a course of six experimental lectures on "Waves and Vibrations" on Saturdays, beginning on March 2. Lord Rayleigh will also deliver the Friday evening discourse on April 5, when his subject will be "Argon, the New Constituent of the Atmosphere."

AT the anniversary meeting of the Geological Society, held on February 15, the medals and funds were distributed as follows: The Wollaston medal to Sir Archibald Geikie, the Murchison medal to Prof. G. Lindström, the Lyell medal to Prof. J. F. Blake, the Bigsby medal to Mr. C. D. Walcott, the balance of the proceeds of the Wollaston fund to Mr. W. W. Watts, that of the Murchison fund to Mr. A. C. Seward, a moiety of the balance of the proceeds of the Lyell fund to Mr. P. F. Kendall, and the remaining moiety to Mr. B. Harrison. Dr. Henry Woodward, who was re-elected president for the current year, delivered an address on "Palaeozoic Crustacea."

AT the annual general meeting of the Physical Society, held on February 8, Capt. W. de W. Abney was elected president, in succession to Prof. Rücker. An amendment in the rules was adopted, by which the council is empowered, under certain conditions, to admit persons into the society without requiring the usual recommendations from members. From the report of the treasurer, it appears that the assets of the society exceed the liabilities by £2642.

MR. HENRY WILDE, president of the Manchester Literary and Philosophical Society, has intimated his intention of giving an endowment of £8000, the income of which is to be devoted to various purposes in connexion with the society's work.

THE French Chamber has voted a grant of 12,000 francs (£480) for the observatory on Mont Blanc.

THERE has been a change in the editorial management of the *Annales de Géographie*, now in its fourth year. M. Vidal de la Blache has taken two coadjutors, representatives of geography and geology; and the January quarterly number fully maintains its interest. Africa, of course, is the subject of several of the articles: Dahomey, the Niger and Lagos receiving especial attention. Dr. Rouire congratulates England on its successful diplomacy in Lagos, and gives a very sympathetic account of the late Samuel Crowther, the black bishop of the Niger. Physical geography, always honoured in France, is well represented by M. de Lapparent's opening lecture at the Ecole Libre des Hautes Études, and by M. Eginitis's article on the earthquakes at Constantinople. M. Bérard contributes an ingenious note on Semitic names in Greece, specially on the equivalence of the Arcadian Telephassa, through the Chaldaean *Delephat*, with Aphrodite, and that of her children Kadmos (*Qedem*, "morning") and *Eurôpe* (*Ereb*, "evening") with Phosphor and Hesperos. We have been specially interested by the notice of M. de Foville's inquiry into the house-types of different parts of France, as affected by the environment—physical, political, industrial, and social. The first volume of the results of these investigations has been published (Ernest Leroux), and a second volume is in preparation. An examination of the different motives for aggregation or segregation of houses is most important, and we look forward to valuable sociological results from the investigations which are being made under M. de Foville's auspices.

REPORTS OF SOCIETIES.

CAMBRIDGE PHILOLOGICAL SOCIETY.—(Annual Meeting, Thursday, Jan. 24.)

PROF. POSTGATE (president) in the chair.—A letter was read from the secretary to the delegates of the Clarendon Press, asking for such corrections on Liddell and Scott's Greek Lexicon as might be in the hands of the society or of its individual members. It was agreed that the president should send out a circular asking for corrections by an early date.—A vote of condolence with the family of the late Sir John R. Seeley, formerly a member of the society, was passed unanimously.—Mr. Magnusson read a paper on "The Myth of Yggdrasil." Yggdrasil was composed of the stem of *Ygg*—"awer, terrifier," and *drasil*—"horse, steed," and meant Odin's horse. The universal opinion was that this name was proper to the mythic ash-tree which spread its branches all over the world. For in the nineteenth stanza of *Völuspá* it says: "I know an ash-tree standing, that high tree is called Yggdrasil." The reason why it is called the horse of Odin is universally taken to be this: that Odin, somehow or other, came to be hanged on it, according to strophe 138 of *Hávamál*, where Odin himself is supposed to say, "I know that I hung on a windy beam all nine nights together"; but he who was hanged was said by northern poets to ride the gallows; and gallows are also designated by poets as "cold" or even "wind-cold." Hence *Hávamál*'s windy beam must be Yggdrasil. After reviewing the grounds on which this theory was supported, Mr. Magnusson came to the conclusion that no such real grounds existed. The *Hávamál* stanza was a spurious interpolation from Christian times; the author of *Völuspá* meant by Yggdrasil in str. 19 identically the same thing that he meant by *ækr* Yggdrasil, the Ash of Yggdrasil, in str. 47; and since both terms could not possibly be synonymous, yet were meant to be so by the author, it followed that Yggdrasil of str. 19 was a mistake, and the reading Yggdrasil's (sc. ash) in another old text was the right one. Moreover Yggdrasil occurred practically only once, but *ækr* Yggdrasil many times. The fact of the

matter was that Yggdrasil = Ygg's = Odin's steed was a poetic metaphor and meant Sleipner, Odin's eight-footed horse. The etymological interpretation of the parentage of Sleipner proved that he was an offspring of warm air impregnated by cold air in the process of thawing: that he was, in fact, the atmospheric disturbance caused by the rush of the heavier cold into the lighter warm air. Sleipner was the wind. He was eight-footed, because the ancient Northmen conceived that wind could blow from only eight points of the compass: from N., land-north (N.E.), E., land-south (S.E.), S., out-south (=ocean-south, S.W.), W., and out-north (=ocean-north, N.W.). The terms here given to the octant points prove that they have been invented by a people who lived on a coast the direction of which ran north and south, so that a wind from N.E. and S.E. could only blow on them over land, and the wind from S.W. and N.W. likewise only over the "out," the sea. The people who gave eight feet to Sleipner must have been the same that invented the homely technical terms for the octant points: the coast-dwellers of Western Norway. This mighty horse of the mighty air-god, Odin, could have his run or pasture ground nowhere in the Universe, save in the vast branchy expanse of the mighty Ash-tree of Midgarth. Hence its name "the Ash of Yggasil" = the Ash of Sleipner. The name Sleipner meant the smooth-foot (sleip- from *slip* in *slips*, "to polish"), the nimble-footed one. The metaphorical name *drasil* was related to *triv* in *trivi*, from *tero*, and meant the tearer, grinder, bruiser, sweeper. The true meaning of the myth of Yggdrasil was quite forgotten probably before a word of Icelandic was ever written down.

CLIFTON SHAKESPEARE SOCIETY. — (Saturday, Jan. 26.)

MISS LOUISA MARY DAVIES in the chair.—"The Taming of the Shrew" was the play for consideration. Miss Davies, in a paper entitled "A Greatly Over-Estimated Character," said that Bianca Minola, the younger sister of Kate the Shrew, is supposed to concentrate in her own person all the charms and virtues that attract the admiration and love of mankind. Very early in the play we find the two sisters labelled respectively "devil" and "goddess," so that it is made clear to the meanest understanding which is to be abhorred and which adored; and yet, with the laborious perversity natural to all the sons and daughters of Adam, our unstinted and affectionate sympathy obstinately goes out to the former, while we end by wholeheartedly loathing the latter. We hear the praises of Bianca sung in season and out of season by nearly every character in the play; and as every spasm of laudation is accentuated by a groan over Katharine (uttered or unexpressed), the soul becomes weary, and simple weariness with time becomes detestation. As we read on, the conviction steals upon us that the goddess-like Bianca is no goddess, but a gross fraud; that she had elevated the study of exasperation "to the status of a fine art"; that she was but indifferent modest; and that evil times were in store for Lucentio after his marriage. To her sister she deals out a sneer which is not angelic, administers many little stings, and then declares her to be mad. As a pupil, she promptly belies her father's commendation. She rebels against every kind of discipline and shows herself more apt at coquetry than at Latin. When a wife of only a few hours' standing, her veneer of sweetness is suddenly cracked and the true Bianca is laid bare. One would like to know what Shakespeare thought of Bianca. If he admired her, why bring her to such conflagrant grief at last? if he despised her, why play such a merry jest on three good lovers and true as to prostrate them all before the pedestal of an image of such very worthless clay?—Mr. Arthur S. Way read a paper on "Katharine the Shrew," a motherless girl brought up with a querulous weak father and a selfish, sly, spiteful, sanctimonious hypocrite of a sister, and whose life had, therefore, been embittered by neglect and want of sympathy. Through a tempestuous youth she was drifting towards a maturity loveless, helpless, venomous, drifting to a spoiled life. The problem of the play is to save her from herself, to reclaim this wild thing, to tame her in the truest sense as a beautiful wild creature may be tamed for man's service, with no impairing of its strength

or breaking of its spirit, so that with him and for him it will endure toil and face peril with a courage once impossible to it. The problem may well have had some practical interest for the spectators of this play, for there are not wanting indications that the New Woman was a feature of the close of that century also. Women were by no means unaffected by the general breaking of ancient fetters, by the spread of new ideas, and by the increase of culture and luxury. Citizen and courtier alike might be inclined to fear that the New Woman was becoming too self-assertive, and may have welcomed such an object lesson on the wisest, kindest, and most effectual way of curbing her. The opening scenes in which we meet Katharine show her to be more patrician than her bourgeois relatives. When next we see her, we admire her straightforwardness compared with her sister's sullen reticence. No wonder that Petruchio came like a breeze from seaward-gazing mountains into the midst of these stagnant-witted twaddlers. Those who decry him as a mere sordid fortune-hunter misconceive his character. He clearly falls in love at first sight, and he takes possession of her as it were the captive of his bow and spear. Before she can collect her thoughts she is a plighted bride. Little as she has conned the lore of love, she is woman enough to read admiration in a man's eyes, to distinguish earnestness in a cherished purpose from mere self-will; and through the storm of oaths and madcap protestations ringing in her ears some certain sweet words, the sweeter for being so new and strange, are chiming with happy persistence. Petruchio's conduct at the marriage ceremony teaches her that her opposition will be not only impotent but ridiculous. The events of the journey and the arrival at Petruchio's house show that impulses whose bases are corporeal are amenable to the same subduing influences as those of brutes; and if he causes her physical suffering, it must be noted that he scrupulously shares her privations. A woman of so clear a head and so quick a wit as Kate has learned by this time to appraise the possible relations of wedded life at their true value, and has well considered whether it be worth while to reject the clusters of Eden, love and peace, for the Dead Sea fruit of contention and hate. In the banquet-scene, Petruchio's attitude is precisely that of a general who has transformed a mutinous rabble into a disciplined army; and at the end he leads his wife forth, not humiliated nor heart-sore, but proud and glad, not as a captive at his chariot-wheels, but as a fellow-victor.

CAMBRIDGE ANTIQUARIAN SOCIETY. — (Wednesday, Jan. 30.)

W. M. FAWCETT, Esq., president, in the chair. — Mr. T. D. Atkinson, non. secretary, read a paper on "The Conventual Buildings of the Priory of St. Radegund," illustrated by a plan showing such of the college buildings as were probably monastic, and also the positions of foundations discovered last summer. Mr. Atkinson said that the general arrangement of the college buildings was no doubt the same as, and a consequence of, the conventual plan. The cloister occupied the same position as that of the nuns, though it was a little larger, owing to the destruction of the north aisle of the conventual church when the latter was converted into a college chapel by Alcock. The college hall was in the position invariably occupied by a monastic refectory, and no doubt its situation on the upper floor—a very unusual situation for a college hall—pointed to the conclusion that the nuns' refectory was upstairs, as were many other monastic refectories. The refectory was probably reached by a staircase from the cloister in the same place as the old staircase (now destroyed) to the college hall. The rooms below were very likely used as butteries, as they still are; and the present kitchen was also probably on the site of the monastic kitchen, if it is not actually the old building refaced. He thought it likely also that the rooms originally assigned to the Master were those which had been occupied by the Prioress. The nunnery accounts, as Mr. Arthur Gray had pointed out to him, spoke of a gateway with a room over it, and this gateway was probably preserved in the existing one. It was probably flanked by buildings containing the almonry and guest house. The gateway led into an outer court,

from which the cloister was reached by a passage rather further south than the present passage. The most important building on the east side of the cloister was the chapter house, of which the entrance was exposed in 1893. The foundations of the east end and a small part of the work originally above ground were discovered in 1894. Between the chapter house and the church there was, no doubt, a passage leading from the cloister to the convent cemetery. The room to the north of the chapter house was, perhaps, the common room or calefactory. On the upper floor of this range was the dormitory, at the north end of which was the necessarium, a room containing a row of closets, under which a stream of water probably ran. The arrangement of this building can be clearly made out from the remains. The stream, for a great part of its course, was shown in Logan's view, and the part near the point where it joined the King's Ditch could still be traced.—Mr. Arthur Gray gave some facts relating to the history of the convent, and the party then adjourned to the chapel, the most interesting features of which were pointed out by Mr. Atkinson. He showed how the north transept preserved its original arrangement while the south transept had been very much altered. He suggested that the wall which now separates the chapel from the Master's Lodge was the same which formerly divided the choir of the nuns from the nave to which the public was admitted. On the north side of the eastern arm of the church there had formerly been a building, of which the foundations were discovered in 1894. It was entered from the church, and had been two storeys high, as was shown by a loop-hole or quint high up in the wall of the chapel. The lower room was probably a vestry, and the upper chamber the lodging of the sacrist, the loop-hole having been cut through the wall so that she could see the high altar. This building must have blocked the lower parts of the lancet windows on the north side of the chapel.

ARISTOTELIAN. — (Monday, Feb. 4.)

BERNARD BOSANQUET, Esq., president, in the chair. — Mr. A. Boutwood, vice-president, read a paper on "Reid and the Philosophy of Common Sense." Reid's work was not distinctly metaphysical. He was concerned primarily to establish a practical and religious view of things—to counteract the destructive tendency of Hume's scepticism, by an appeal to the natural confidence of the human spirit in the value of its own achievements whether of manhood or of life. Our faculties give us objective truth and reveal extra-mental reality. The certitude given by their deliverances is no mere necessity of thought and belief—no mere subjectivism—it is illuminative, and reveals the reality beyond consciousness. With Reid reality, if we exclude the operations of the mind itself, is always of the extra-mental order. He thought of the soul as a personal, extra-mental agent. Sceptical analysis, by resolving the soul's surroundings—God, Nature, and human society—into impressions and ideas, seemed to make them unreal as contrasted with the soul itself, which is neither an impression nor an idea. In the interests, therefore, of religious and practical life, Reid attempted to restore to them the reality they thus seemed to lose; and he attempted it by appeals to common sense, to general consent, to the testimony of the plain (i.e., the natural or normal) man, in effect to the last results of a progressive experience, which is a continual achievement. Reid's doctrine thus appears to be a Humanism of the fullest and broadest sort, taking us as it does, for the final test of truth, to the complete experience of fully developed manhood.—The paper was followed by a discussion.

ASIATIC. — (Tuesday, Feb. 12.)

LORD REAY, president, in the chair.—A paper was read by Mr. F. F. Arbuthnot on "The Nigâr-istân," a Persian didactic work written A.D. 1334-5, by Mu'in-ud-Din Juwaini, and not hitherto translated into any European language. The paper commenced with a sketch of Persian literature from the time of Naushirwân, the Sassanian King (A.D. 530-578), to the conquest of Persia by the Arabs in 641, and their government of that country till 879. It then described the revival of Persian literature from A.D. 900, dividing

its progress into six periods, the first extending from 900 to 1100, and the other five of one hundred years each up to 1600. Of the first period, Rudaki, the father of Persian poetry, and Firdausi were the most celebrated; of the second (1100-1200), Nizami Ganjari, the great romantic poet, was the hero; of the third (1200-1300), Jalal-ad-Din Rumi and Sadi were the most distinguished; of the fourth (1300-1400), Hafiz was by far the most eminent, for he indeed may be considered as one of the poets of the world; Jami adorned the fifth period (1400-1500); while the last one (1500-1600) marked the gradual decline of poetry, but the appearance of several good Persian historians. Extracts from the preface of the author of the *Nigârîstân* were then given, showing how the book came to be written, and how and why it was called by that name. The number of the MSS. of this work now existing in the various capitals of Europe and elsewhere were detailed, and an account of the way in which it was completely translated into English by the late Mr. E. Rehateck, of Bombay. The paper then described the work itself, its Sufistic tendencies, with many interesting remarks on the subject of Sufism generally, its final object being compared with the *Moksha* and *Nirvana* of the Hindus, Jains, and Buddhists, and with the ideas of the Molinists, Quietists, and Pietists in Europe during the seventeenth and eighteenth centuries. The *Nigârîstân* was then further described, along with two other Persian didactic books of the same nature—viz., the *Gulistân* of Sadi and the *Bihârîstân* of Jami; and for the complete understanding of these works a perusal of the *Korân*, of the *Life of Muhammed* the Apostle, by Ibn Ishek and Ibn Hisham, of the *Annals of Tabari*, and of Mirkhond's *Rauzat us Sâfa* was recommended. A reading of several of the stories contained in the work concluded a very interesting paper.—In the discussion which followed, Lord Reay, Dr. Rost, Prof. Bendall, and Mr. Baynes took part.—Dr. Rost hoped that the *Nigârîstân* would in future take its place in the Civil Service Examinations, beside the well-known *Gulistân* and *Anvar-i-Shahi*, and suggested that perhaps Mr. E. G. Browne, of Cambridge, might be persuaded to translate it.—Mr. Baynes observed that, if there were any real parallelisms of thought between the *Nigârîstân* and Ecclesiastes, it would be extremely interesting to have them set forth, as Koheleth had hitherto been considered to be a unique monument of the Semitic genius. Sufi religious thought had doubtless a reflex in other Aryan literature, such as the *Bhagavad-Gita* and the writings of the Neo-Platonists.

FINE ART.

The Church of Sancta Sophia, Constantinople: a Study of Byzantine Building. By W. R. Lethaby and Harold Swainson. (Macmillans.)

THE authors of this handsome work claim for the Church of St. Sophia that it is "the most interesting building on the world's surface." In saying this they mean to assert, not that it is superior as a work of art to other edifices, like the Parthenon at Athens, in which an important style of architecture has culminated, but that the perfection of its preservation gives it a priority over those which might otherwise be ranked along with it. This we may fairly admit; and there are other features attaching to St. Sophia, which impart to it a unique character. The influence of the Byzantine style, of which it is the crowning glory, has been more widely extended than that of any other style, reaching as it does from the north of Russia to Egypt, and from Spain to India. The building itself, though far removed from Hellenic ideas of architecture, displays in the most marked manner the spirit of the Hellenic genius; for whereas the Romans,

in superadding the arch and vault to the Greek style, never assimilated the one to the other, the Byzantines developed afresh an element of unity by making the features which were introduced by the Romans the starting-point for a new method of building. In St. Sophia, also, as in no other great church, the true function of the dome in architecture is seen. In St. Peter's at Rome, or St. Paul's in London, that feature is hidden from most parts of the building, so that it does not contribute to the general effect; and, moreover, it is only by means of an effort that it can be seen at all from below. In St. Sophia, on the other hand, as soon as the spectator enters he feels at once that the eye is carried upwards to the dome from every part, so that it forms the central point of the whole edifice and produces an extraordinary effect of vastness and space.

To say that Messrs. Lethaby and Swainson's volume is worthy of its subject, when the subject is of such supreme importance, is no slight praise; and it is fully deserved. It would not be easy to find two writers equally well equipped for so many-sided a task. The history of the building has been treated with especial care, and the authorities for it have been carefully examined and criticised. Translations are given of the narratives of Paulus the Silentary, of Agathias, and of Evagrius, which describe the church itself and the mode of its construction, and also the fall of the first dome, and its re-erection on an improved plan during the lifetime of its founder, Justinian. An account is furnished of the subsequent restorations, and of the additions that were made to the building during succeeding periods; and the comparatively slight amount of repair that was needed, notwithstanding the numerous earthquakes to which Constantinople has been exposed, is cited as a proof of the excellence of the original structure. The edifices in its neighbourhood are also noticed, especially the great Hippodrome and the West Court or Atrium; and the portions of these which existed up to a late date are described by means of a careful comparison of the notices which are found in books of travel with those of ancient authorities. From this we learn, among other things, that portions of the colonnade of the Atrium remained within the present century. Considerable space is also devoted to the arrangement of the interior of the church, to the sacred objects used in the liturgical ceremonies, and to the artificial lighting. The last of these points, and especially the system of circles of lamps—*polycandela*, or, as they are sometimes called, *polyelaia*—suspended from above, are illustrated by examples found in other churches, and more particularly in those of Mount Athos. We are apt to think that, with our modern appliances of gas and electric light, we have an advantage in this respect over the mediæval artists; but such is not the opinion of the authors of the present work, and they have a right to speak on the subject owing to the amount of study which they have devoted to it. "The multiplication of small lights," they say, "is the most brilliant system of illumination; for not only is there light everywhere

but flame, and hence no shadows." Nor is less attention given to other details—to the method of arrangement of the marble slabs on the walls in panels, so as to produce varied and harmonious effects of colour and of light and shade; to the materials of which the mortar and cement used in the building were made; to the composition of the mosaic and the purposes for which it was used, together with the difficult question of the dates to be assigned to the specimens of that kind of ornamentation which remain. But perhaps the most valuable feature in the book is the care which is devoted to the constructional side of the subject, especially in that part of it which relates to the plan here adopted for supporting the dome. Indeed, the entire discussion of the character of Byzantine architecture, and the account of the building guilds by whom the work was carried out, is well worth reading.

In conclusion, we would draw attention to the excellent plans and illustrations which accompany this work; and also to the spirit—at once judicious and appreciative—in which Messrs. Lethaby and Swainson criticise those who have preceded them in dealing with the subject of St. Sophia.

H. F. TOZER.

THE DRY-POINTS AND PASTELS OF M. HELLEU.

FOR the first time, as pastellist and master of etching, the work of M. Helleu is, at this moment, seen in abundant quantity in England. The show at Mr. Dunthorne's Gallery is thoroughly representative: it gives the measure of the man better than it has yet been possible to take it. Some years ago, in a popular West End exhibition, the work of M. Helleu as a pastellist was not altogether absent; and, year by year, of late at the Royal Society of Painter-Etchers, the more critical connoisseurs of etching have had the opportunity of appreciating M. Helleu's group of dry-points. But now, at Mr. Dunthorne's, there are five pastels, of sufficient variety of motive and treatment, and about sixty dry-points—for in M. Helleu's etched work there is scarcely a bitten line—dry-points which make evident the compass of M. Helleu's endeavour, and disclose the range of what I can hardly hesitate to call his genius. For, in this array of dry-points, there is evident something beyond the innate or trained dexterity of a brilliant Frenchman, a modern of the moderns, though there is, of course, all that. There is, besides, the personal quality, the individual vision, the new way of looking at some new corner of the world.

Leaving the visitor to the gallery to discover in the pastels—"Etude," "Etude à la Lumière de Lampe," "Portrait De Jeune Fille Rousse"—their own particular charm of direct vision and fearless portrayal of interesting colour and intimate expression, I shall examine a little more closely the characteristics of the etchings. And it will be found, after all, that, as with the pastellist so with the etcher, no small portion of the charm of the result of his labour proceeds from a completely successful adherence to the technical methods or principles which I may call classical—classical in this sense, that they have become the precedents, the established standards of excellence, they have, so to speak, laid down the law; and M. Helleu's obedience to the law has secured this for his pastels, that you may look at them by the side of the simpler, yet not less learned, essays of Quentin Latour

—those "preparations" seen best at St. Quentin, in the Aisne—and it has secured this for his etchings, that you may look at them by the side of Mr. Whistler's. And this adherence to classic, or to true principle—call it which you will—has not been purchased at any sacrifice of individuality: the "new corner of the world," as I said before, is in M. Hellen's work, and the new way of looking at it. The new corner—M. de Goncourt would say that it was the grace of the modern woman: I should say, rather, the grace of civilised woman with the character of modern woman, or, it may be child, fearless and decisive, added to it. But even that does not exhaust the material. By the side of such charming and essentially recent bits of humanity as "Les Sœurs" (No. 17), a private portrait group which it is impossible to purchase, we get, as in the three studies of "Le Salon Blanc" and the "Etude" (No. 33) of a young person struggling with her arm in the sleeve of her jacket, all sorts of evidence of a peculiarly refined perception of the dainty lines and objects of modern interiors: a statuette, it may be, or the moulding of a mantelpiece, the curve of some column's capital, the festoon of a mirror, the lines of a screen or of a chair. Not only the grace of ephemeral movement but of lasting form seizes upon and captivates M. Hellen, so that he has got to represent it. The richness, sureness, boldness of his work in dry-point—of his treatment of hair, especially of masses of shadow and of light—is extremely noticeable; but he is no more at fault, he justifies as completely his selection of his particular medium, when it is upon pure line—line dry and pale even—that he depends for the production of his effect.

F. W.

NOTES ON ART AND ARCHAEOLOGY.

MESSRS. GEORGE NEWNES & CO. will begin immediately the serial publication of a new Illustrated Bible, to be called the "Art Bible," in about twelve sixpenny parts. Each part will contain nearly 100 pages, with an average of fifty illustrations. The text of the Authorised Version will be adopted; and the pictures will consist partly of reproductions of famous paintings, but more especially of original drawings by well-known artists in black and white. The early parts will contain illustrations by Messrs. Paul Hardy, J. Finnemore, Henry A. Harper, J. S. Crompton, and others, the subjects being largely taken from the historic incidents of the Bible, antiquities, and the numerous allusions to natural history, scenery, manners, and customs which occur in almost every chapter.

MR. W. BISCOMBE GARDNER is about to engrave on wood the portrait of Mr. Walter Crane, painted a year or two ago by Mr. G. F. Watts. The size of the engraving will be about 16 by 12 inches, similar to the same artist's engraving of Mr. Watts's portrait of Mr. George Meredith. It will be issued to subscribers only, and the number of impressions is limited to 400. The address of Mr. Gardner, who is his own publisher, is Thirlstone, Hind Head, Haslemere.

THE following exhibitions will open next week, a special collection of pictures by Mr. H. W. Mesdag, at the Goupil Gallery, Waterloo-place; and a collection of water-colours and platinotypes, illustrating a decade of illustration, at the Cooper Galleries, Great Pultney-street.

ON Monday next, Sir F. Seymour Haden will deliver an illustrated lecture at the London Institution on "Rembrandt and his Works," of which the following is an abstract:—

"Rembrandt having, in the course of his thirty years' practice, executed about 300 etchings, and employed in their production three distinct pro-

cesses, the object of this lecture is to describe these processes, and to suggest that the arrangement according to subject, now universally adopted in our own and other European museums, is fatal to the comprehensive study of such works, and might with advantage be discarded for the more rational order of date of production; that an arbitrary method by which works of the latest are mixed up with works of the earliest period confuses the sense, perverts the judgment, and renders critical examination and comparison impossible, and, generally, that such a system, though it may satisfy the catalogue, is unworthy of the historian and useless to the student. The art work of a lifetime, it will be contended, should not be looked at as a series of disjointed efforts, but as the continuous expression of a prolonged chain of logical sequences depending for their coherence on a due maintenance of the order of their production, and which can only be understood when studied in that order; and finally it will propose—and that with tolerable confidence—that if this unintelligent and incoherent classification be given up, and a more consecutive method of arrangement substituted for it, new matter yet unsuspected in regard to the etched work of Rembrandt may be brought to light, and grave errors of attribution as to some of the plates executed in his studio be both proved and rectified."

AT a meeting of the Society of Arts, on Tuesday next, Miss May Morris will read a paper on "Mediaeval Embroideries."

MR. W. S. HALE and MR. J. G. MURRAY have been elected associates of the Royal Society of Painter-Etchers.

WE have received the report of the Archaeological Survey of Western India for the year ending April, 1894. As it was the duty of Dr. Führer, of the North-Western Provinces, to make a tour through Rajputana and Burma; so now Mr. Cousens reports to the Bombay government upon the antiquities of the Central Provinces and Berar. In the main valley of the Narbada, it appears that almost all the old temples have long ago disappeared before the ravaging hand of railway contractors. Regarding the great Gadarma temple at Pathari, near Sagar, Mr. Cousens is somewhat severe upon the report of his predecessor, Mr. Beglar, declaring that there is no indication of Buddhist symbols. Here he made eight sheets of drawings, twelve photographic negatives, and eleven impressions of inscriptions. In a table are given the details of about Rs. 25,000, expended during each of the past five years upon the preservation of buildings of historical and architectural interest throughout the Bombay presidency. Not a few of the buildings in question are used for public purposes—for example, a tomb in Belgaum district that forms the residence of the local officer—which the government would have to maintain in any case.

MUSIC.

RECENT CONCERTS.

DURING the past week two concerts have been given in memory of Wagner, who died February 13, 1883: the one at the Queen's Hall (No. 7 of the London Symphony Concerts), the other at the Crystal Palace. Mr. Henschel and Mr. Manns are well-known as conductors, and the programmes contained only familiar excerpts from Wagner (Mr. Henschel gave also the "Eroica"), so that we need not dwell on the concerts. But let us consider for a moment the wonderful success of Wagner, the musician, in London. He himself gave a concert of excerpts at Zürich in 1851, and wrote to his friend Uhlig about "displaying one side of my nature"; but added: "If you want the whole of me, then do your part to make it possible." Wagner gave that concert, hoping that it would pave the way for performances of his operas on the stage. At

that time his works were few in number, and practically unknown. But now in London his operas and music-dramas, with exception, of course, of "Parsifal," have been heard, and still the one side of Wagner's nature satisfies the public. It does indeed seem strange that no scheme has been organised for regular stage performances of his works in London. If such a scheme were thoroughly well carried out—with good actors, a good orchestra, and, of course, a first-rate conductor, and if, as in Germany, the performances commenced early and thus concluded at a reasonable hour, it would prove a success—a commercial one, we mean—and it would do more to spread a knowledge of the real, the whole Wagner than all the "Wagner" concerts—past, present, and future. Sir Augustus Harris has done much for the cause of the master; but during a short and busy season he has many other things to engage his attention, and Wagner only receives partial honours.

ON Friday afternoon Mr. Rummel gave the first of a new series of pianoforte recitals at St. James's Hall. His principal piece was Chopin's Sonata in B flat minor. Some of the playing was good; but Chopin's music is not Mr. Rummel's speciality: he is heard to greater advantage in works of the modern school—Rubinstein, Tausig, Liszt. Mr. Rummel is an intelligent pianist, his touch is excellent, while in the matter of technique he ranks among the best performers. He has announced interesting programmes for his second and third concerts.

MRS. LEE, a contralto singer, held a vocal recital at the Prince's Hall on the same afternoon. Her voice is pleasing, and she gave a sympathetic rendering of "Lieder" by Schubert and Brahms. She also sang some attractive songs by Mr. Korbay, who presided at the pianoforte; and this was an advantage to the lady and also to the music. Mrs. Lee's rendering of Brahms's "Geistliches Wiegenlied" (with Mr. A. Hobday as viola obbligato) was most successful.

M. Emile Sauer played Chopin's "Allegro de Concert" (Op. 46) at the Popular Concert on Monday. It was a brilliant performance, and the piece gave the pianist all possible opportunity of displaying his fine technique; and yet we were not quite satisfied. We have not forgotten M. Pachmann's interesting rendering of this Allegro a few seasons ago. There was, perhaps, less dash about it; but in the matter of detail, finish, and especially poetry, it was decidedly superior. Pachmann made a tone-poem of it, E. Sauer more of a show piece. The latter was received with enthusiasm, and played as encore Chopin's Berceuse; it was correct, but somewhat cold. Mr. Dulong sang in admirable style songs by Schumann and Grieg.

J. S. SHEDLOCK.

MUSIC NOTES.

SIR GEORGE GROVE read a paper on the differences in the various editions of Beethoven's Choral Symphony at the Musical Association last Tuesday week. Every musician knows how enthusiastic an admirer of the composer he is: his paper came from the heart and touched, let us hope, the hearts of his audience. He argued that it was preposterous that changes should be introduced into the various editions of any composer's works without comment. And he maintained that Beethoven's change of "streng" in Schiller's poem to "frech" ought to have been retained, at least in a foot-note; for, as he observed, that change was thoroughly characteristic of the man. Sir G. Grove, some few years ago, proposed that facsimiles should be taken of the autographs of Beethoven's Symphonies, and that scheme certainly ought to be carried out, so that the *scripta magistri ipsissima* may be available to students.

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